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WORLD DOMINION

and

THE WORLD TO-DAY

Changing Africa

Newspaper Evangelism in Japan

The Church and the Herring-Fishers

Where are the China Missionaries?

Missions Under the Cross

Ewhurst 1952

The World To-day

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"He shall speak peace unto the nations: and His dominion shall be from sea to sea."—Zechariah 9:10

World Dominion and The World To-day

An International Review of Christian Progress

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WORLD DOMINION

has a

FIVE-POINT POLICY

WORLD SURVEY

To study and assess the religious situation throughout the world.

EVANGELISM

To create and stimulate interest in evangelism; to support evangelistic efforts, and, as far as possible, to meet strategic opportunities which survey reveals.

WITNESS

To place fresh emphasis upon Christian witness by life and lip, as the primary duty of every Christian, and the most effective means of winning others to the Christian way of life.

INDIGENOUS PRINCIPLES

To follow up evangelism in non-Christian lands by encouraging the formation of Indigenous Churches.

CO-OPERATION

To urge the necessity of co-operation in the vast task of world evangelization.

In pursuance of this policy, the Journal will contain articles and information of vital interest, touching every phase of life.

Three supreme loyalties are accepted and advocated:

(1) To the Lord Jesus Christ and the centrality of His Cross.

(2) To the Bible as the final authority in Faith and Practice.

(3) To the Lord's command to World-Wide Witness.

WORLD DOMINION

and

The World To-day

An International Review of Christian Progress

Vol. XXXI. No. 4 July-August, 1953

Principles and Policies

A Message from Dr. Thomas Cochrane

OUR valued Survey Editor, the Rev. Alexander McLeish, has returned from a prolonged visit to India which he knows continentally from north to south and from east to west, and which he was visiting, among other things, in the interests of the *India Directory*.

This work is becoming a model which should be done for other continents. One of the difficulties to be overcome is to discover the ground covered by each missionary force, and any indication which will guide additional effort.

I was astounded when I went to China to find that Christian forces had been sent to that country without any indication of comparative need, and I set to work to do something which would act as a guide to a sensible distribution of Christian forces. The result of my experience there produced the first survey of any country and was published in the year 1913. To me it is astounding to think that the Christian Church was sending out forces and resources without a knowledge of how they should be distributed.

In my survey of China I summarized the occupation of the various provinces, and that summary exhibits the extraordinary differences that existed. One part of that great field had only two Christian communicants and one missionary, whereas another province had a Christian community of 68,869 and 308 missionaries. I think I have proved the need for such directories as I have indicated. I hope that the future work of the World Dominion Press will be in a strengthening of its intelligence service in close co-operation with the International Missionary Council.

When I went to the city of Peking at the beginning of this century I found four missionary societies, under four different Chinese names, incomprehensible to the Chinese, and to my astonishment they never met together to co-ordinate their work.

When Mr. McLeish was starting for India I asked him to gather together Christian leaders for a frank talk, and his confidential report makes me feel that in India to-day, and probably in other countries, there is a dire need to face facts and readjust our policies.

In India the indigenous principles which the World Dominion has been propagating are 100 per cent. accepted by Indian leaders. As a matter of fact they are becoming universally accepted, but they are not being practically applied to a sufficient extent. In India, for example, churches in mission compounds or associated with missions are largely static, and are receiving much more help than indigenous efforts to plant churches. Indian leaders declare that denominationalism is responsible for undesirable results, and, while interdenominational amalgamation may be advantageous, one feels that the unity which our Lord desired is never likely to come along the lines of denominational union, but could come by inter-communion. *We have no right to refuse the sacrament* to anyone who loves the Lord Jesus Christ in sincerity and truth ; in fact, exclusion of lovers of the Lord may be ranked as offending the little ones, which is so severely condemned.

When we consider the world situation to-day and the rapid spread of godless communism, and the fact of closing doors, or doors simply ajar, as one Indian leader has said : "We need badly a major adjustment of our policies."

The situation in the new India is one which requires adjustment, and the kind of missionaries needed must have the indigenous outlook, and be prepared for sacrifices in attempting to live under Indian conditions, and with Indians as equals. Survey work such as World Dominion has been doing is a priority for the Christian Church. It is essential if we are to see our Lord's desire for unity put into practice. That desire has never been treated as a priority: is there any wonder that the world does not believe?

IN spite of the existence of the four *Huis* (societies) in Peking, I had a delightful experience. I called a meeting at which it was decided to co-ordinate work, instead of acting independently and without a knowledge of what others were doing. Also I invited the leaders of each to join me in my study to consider what more could be done. They kindly came, and we had delightful fellowship. One from the Society for the Propagation of the Gospel, one from the Methodist Episcopal Mission, one from the Presbyterians, and one from the Congregationalists. At that little conference the Methodist member suggested that throughout China there should be a simple name for street-chapels, namely "Good News Hall," and for churches, "Worship Hall." I seized upon this, and communicated with every missionary in China, with some results. Denominationalism affords variety to suit the tastes of Christians, but suggests a divided Christendom. Could we set an example in our own land by meetings for inter-communion ? If these spread universally our Lord's desire would be satisfied.

I have written this with a strong sense of duty, but I do not undervalue the sacrificial and splendid work done by missionaries of the modern missionary movement.

One word more, our greatest need is a spiritual revival and an apostolic laity.

T. .C

The Church and the Herring-Fishers

Ella Ross

IT is sixty-four years since the first deaconess was appointed by the Church of Scotland to work among the women and girls employed by herring-curers to gut and pack herrings at the various ports in the north of Scotland. Previous to this date, ministers, relieved of their parish duties for a period, had worked among the fishermen, but they had seen the need of the womenfolk congregated in large numbers and living in cramped conditions, and appeals were made for ladies who would volunteer to help in this work, followed in 1889 by the appointment of a whole-time worker in the person of Miss Davidson, D.C.S.

In those days there were thousands of boats engaged in the herring fishing coming from towns and villages round the east coasts of Scotland and from the western islands, and in the summer large numbers of these would work in Shetland waters, landing their catches at Baltasound, Cullivoe, Lerwick, and other places. Women workers were brought to these centres by steamers from Stornoway and Aberdeen. They lived in crowded conditions in wooden huts, and worked through the long daylight hours of the Shetland summer, and, if there were still herring to gut and pack, into the hours of darkness with the aid of smoky flares. As the shoals of herring shifted with the season, so the women moved from place to place. After a summer season in the north of Scotland, there would follow a season on the north-east coast of England, finishing in the months of October and November in East Anglia. At the beginning of the year they might go to Ireland or the north-west of Scotland, and in between there was the work of mending the nets and gear to do at home.

The work on the curing stations was hard; hands got sore and bodies got tired, and then there was the opportunity for the Church's workers, nurses and others, to help and heal. The Church of Scotland established centres in many areas, and shared this work with other denominations in a spirit of mutual trust and co-operation. In large centres like Aberdeen, Shetland, Yarmouth and Lowestoft, many churches had rest centres, and there was work for all. It was always the function of the Church's workers to relieve strain and stress, to help and comfort by their interest and friendship, and to maintain and extend the faith in Jesus Christ, who had called fisherfolk to be His friends. In Yarmouth various dressing-stations were maintained, and services were conducted. In one instance, when it was found that many of the women were unable to get a midday meal because their lodgings were too far away, a hut was built and a soup-kitchen was started and immediately thronged by those to whom a bowl of hot soup and bread was a blessing indeed. Even to-day old women remember with gratitude all that Miss Davidson and others were able to do for them in those early days.

Two wars have shaken this industry, and to-day it is a shadow of its former size. Markets for cured herring have disappeared behind the Iron Curtain, the fishing fleets have been greatly reduced, harbours once full of boats are empty, curing yards which once rang with the singing of the women are silent and dark. Is the industry then finished and has the Church no task here? We don't think so. The pattern of the work has changed, and rightly so, if the labours of consecrated men and women over sixty years are to mean anything; but new patterns made new problems and there still remains the essential function of the Church to manifest the life and work of Jesus Christ.

Since the war, we have operated centres in Wick, Ullapool, and Lerwick during the summer fishing, and of these the largest centre is in Lerwick. Last summer there would be about 400 men and women from north-east coast towns working during the fishing season from the beginning of June until the end of August, and the Church of Scotland had the only Rest Centre and Dressing Station in operation. Lerwick, the "capital" of Shetland, is a town of grey stone houses with its feet in the water at the south end of the Bressay Sound. The curing yards are built on the shore and stretch for about two miles north of the harbour. Set mid-way in this distance is the Church of Scotland centre, a wooden house which has stood the buffeting of the winds round this northern isle for more than forty years. There is a small hall seating fifty comfortably, but more often seating seventy to ninety somewhat uncomfortably, as there always seem to be crowds. Here too is a dressing-station and living accommodation for two or three workers. Last year this work was done by the deaconess and a nurse. All around are the yards in which the girls live and work in crews of three, two gutting and one packing the herring. The huts in which they live are small and bare, but are soon brightened and furnished with the bits and pieces brought by the girls in their big wooden chests, or "kists," which carry all their luggage.

THE age of the fisher-girl varies between seventeen and seventy. Many young girls nowadays are not attracted to this work, others are encouraged to get a "clean" job in a factory, and so the curers have to depend on older women to come and help them. Some of the women are fishermen's wives, and as the men are already from home in their boats, the women may get extra accommodation from the curer and bring their children, while they have a "working" holiday. Others are older women who caught the "herring fever" as young girls and, whenever the season comes round, pack their "kists" for the fishing as eagerly as young ones. Then there are the younger girls who do come, many eager to throw off the home influence and restraint, and for them their new-found liberty is often full of temptations. Along with the women are the coopers who have made the barrels during the winter at home, and who are now responsible for the proper packing and sealing, and who live in bothies on the curing yards. Then at the week-end there are the fishermen ashore from their boats tied up in the harbour.

When the catches are good and the yards are busy, then there are the hands to dress and the ills and accidents to attend. The coarse salt used in the pickle is very sore on the girls' hands, and the knives which they use are as sharp as a razor, and while they are most expert in the speed and manner of their operation, accidents do happen. In days such as these the Church's workers move in and out of the yards, helping in whatever way seems most adequate, but it is often when the fishing is slack that the greatest opportunity comes our way. There is then time to meet the girls in their huts, to talk to them, and to listen as they offer confidences or seek advice on their problems. It is then, too, that the centre fills up with those who look for books to read, games to play, friends to meet, and music to share and enjoy. The emphasis is on the family relationship. In our centres we want them to feel at home, we want to provide those things so often taken for granted when we are at home, and so much missed when we go away, so we see that there is something to interest the men as well as the women, the young folk as well as the older folks. Our services on Sundays bring us to the heart of the matter, for here we are conscious of the power which has bound us all together in the work and in the leisure hours. In our congregation are curers and coopers, fishermen and fisher-girls, all finding that the problems of the day's work can be better solved when they have been brought to the day's worship. The summer months in Shetland can be very beautiful, and as we praise God in our service it would seem that our praises are echoed in the beauty of sea and hill and sky about us, and as we pray for guidance and help in the work of the day we know as surely that it is in God's Hand. We are a real community, dependent on God and on each other.

WHILE the purpose of our work never alters, its practice varies from place to place. The fishing, which during the summer has been spread over seven ports in the north of Scotland, in the autumn is concentrated on East Anglia. The work in Lowestoft is shared by Missions to Seamen, the Royal National Mission to Deep Sea Fishermen, and the Scottish Episcopal Church. Our work in this port since the war has been greatly curtailed by the destruction of our premises. It is to Great Yarmouth, however, that the largest number of our Scots boats go, and there conditions are rather different.

After many years of working in a great variety of premises, a building was bought and opened in 1935 as a Church of Scotland centre. The war closed this down, and then the building was almost destroyed during an air-attack. In 1949, however, after extensive rebuilding and repair, St. Andrew's House was reopened to serve the Scottish fishing community. The large hall in which we held our services still requires to be rebuilt, and at present we are grateful for the use of the hall of the Congregational Church. In Yarmouth we have a team of nine workers headed by a minister, who has been given leave of absence for a few weeks from his parish in Scotland to act as chaplain. Our building stands on the river-side, and each week-end, as the Scots herring drifters sail up the river to berth, we find ourselves

once more in the centre of our "parish." On the ground-floor of St. Andrew's House we have social and recreation rooms, and on the first floor a large sick-bay with sixteen beds for male patients and five beds for female patients.

Most of the curing-yards are situated in one area of the town behind the Fishwharf and Herring Market, but there is no living accommodation there, and the women and girls find lodgings in the town, and are taken to and from their work on the yards by motor lorries.

SPECIAL trains bring the women and girls at the beginning of the season in October from the north, and the streets and shops in Yarmouth ring with the accents of Fife, Aberdeen, Moray and Caithness, with here and there a small group from the islands in the west who speak the Gaelic.

The chaplain and deaconess spend a good deal of time during the day on the quay or in the yards speaking to the men and women. The boats turn about quickly at Yarmouth, going to sea immediately their catch is unloaded, so that there is always a changing scene on the quay. While bowls of soup are not now necessary we still operate a canteen and Dressing Station in the area of the curing yards, where the men and women can find warmth and comfort and a cup of tea in the midst of their work, and a nurse to attend to their cuts and sores. When the herring are being landed and the yards are busy the men and women stream in and out of the canteen almost to a time-table, but when they are slack they stream in and stay there, enjoying their cup of tea, reading the magazines, doing their knitting, and joining in the singing, which is always to be heard wherever the fisherfolk meet.

It may seem a strange thing in these days of a National Health Service that the Church requires to provide Sick-Bay accommodation, but when one remembers that there are 2,000 Scots fishermen living on their boats, and another 1,000 Scots women working in curing and kippering yards and living in lodgings, the need can be readily understood. When a fisherman is unable to do his work for sickness, he must come off his boat and make room for the man who will take his place, so that the Sick - Bay soon accommodates patients suffering from boils, or respiratory ailments, or those who have met with accidents on their boats. Among the women, too, it is often easier for all concerned if a woman who is ill can be accommodated somewhere where skilled attention is available, so that her neighbours can go to their work with an easy mind, and the landlady doesn't have an added burden laid on her shoulders.

In the work of the Sick-Bay, the moving of the Spirit of Christ may be more easily recognized. There is always a very close personal relationship established between the nurses and their patients, who quickly feel themselves to be part of the whole Christian family living in the house. Our patients come from varied backgrounds; beside one whose faith is the mainspring of his life, there may be another who has had no time for the Church or its Master, and so often we have found these men anxious for advice, and willing to accept the help of the chaplain. The devotion and service of the nursing-sisters is warmly appreciated and remem-

bered by all their patients, and for our encouragement and reward we remember the words of one fisherman patient as he left the house: 'In this place, I've found Christ real and alive, and I'll never forget it." Many of the fisherfolk are faithful members of their own various sects and denominations at home, and perhaps have become a little enclosed in their own way, and here they find a new and refreshing knowledge of the Spirit of Christ which transcends all barriers; as one said to us, "Now I know what it means to be 'all one in Christ Jesus.'"

EVENING by evening Scots folk stream into St. Andrew's House to visit friends in the Sick-Bay, to have dressings done, to join in the games and enjoy the music, or just to sit in a chair by the fireside and exchange the news of the day; and this fellowship takes on a deeper significance as we join in our evening worship; we pray for the sick, and remember those under our own roof, we pray for our work, and remember the fishermen tossing at their nets at sea, we pray for our homes and remember those in the north remembering us, and we sing evening after evening —

Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.

Monday evening is the women's night. The fishermen have gone out to start a new week, there have been no herring in the yards, for Scots fishermen do not go to sea on Sundays, so the women come to St. Andrew's House; but we have found we have no place large enough to contain them, and this meeting has had to be held in the Congregational Church. There can be few women's meetings with such a wide representation. On one evening there were women from Eyemouth, Cellardyke, Aberdeen, Peterhead, St. Combs, Inverallochy, Cairnbulg, Fraserburgh, Rosehearty, Gardenstown, Portsoy, Sandend, Cullen, Portknockie, Findochty, Portessie, Buckie, Portgordon, Wick, Stornoway. Wednesday is the family evening, when some organized entertainment is provided. Saturday is the fishermen's day, for then they come in to write letters home, make up week-end parcels, and in the evening enjoy the games or listen to the choir-practice, which usually finishes as community hymn-singing. A group is generally found in a corner playing Lexicon, apparently unmoved by the crowd milling round, but noise means nothing to this group of fishermen, who are deaf and dumb yet one in our fellowship.

It was into an atmosphere like this that five young French fishermen were ushered one night. Someone had given them the address of a local public-house, and they had tried to get directions from a Scots fisherman. He, in turn, had thought they would be much better with us and brought them in. They had no English, but our chaplain was able to speak to them and explained our purpose, and though the language was a difficulty they easily understood that they were welcome and among friends, and when we joined in our evening worship that night, the blessing was given in French and English. We were delighted when they came back the next evening and brought three more of their crew with them, and before that night was out we had listened as gladly to their French

fishermen's hymn as they had listened to ours.

On Sundays the services provide that opportunity, beloved of the fisherfolk, for praise and worship. Our choir lead the singing of those hundreds who know it is a good thing to give praise and thanks to the Lord. On one Sunday about the middle of the season we join in our Communion Service, when our elders are fishermen, coopers and curers drawn from many parishes in the north. Then, at the end of the season, we have our Harvest of the Sea Thanksgiving Service. For this the nets, lights, buoys, baskets and barrels with gleaming silver herring are brought into the church, and, surrounded by the things through which God has given us work for our hands and bread for our bodies, we give thanks and praise. It is a moving experience and one unlikely to be forgotten to be part of our congregation on such an evening.

IN this mechanical age, when it is so difficult to feel the presence of God in the whirr and crash of the factory machinery, perhaps we feel a little envious of farmers and fishermen who still work with the earth and the sea, and perhaps it is this very closeness to God's elements which makes the faith of the fisherfolk such a stimulating thing. There are still Simons, and Peters, Johns and Jameses who sail out without fear into the deep waters and cast their nets on the right side of the ship, knowing that they are in the Hand of God and nothing can pluck them out of it. For the early Christian the sign of the fish meant Jesus Christ Son of God and Saviour, and for those of us engaged in this work it still means the same.

Congratulations

We offer our warmest congratulations to our friend and consulting editor Doctor Kenneth Grubb, who became a Knight Bachelor in the recent Coronation Honours List.

A THOUSAND TONGUES

" O, for a thousand tongues ! " we sing and hardly expect an answer. The British and Foreign Bible Society has literally answered that prayer. The Word of God has been taken to the peoples of the world in over a thousand tongues. When it celebrates its 150th birthday in March, 1954, the Society will have three aims :

The first is to bring home to the Christian Church the significance and implication of this stupendous achievement ; the second is to recall our own country to the reading of the Bible ; the third is to re-equip and strengthen the Society for further achievements.

Christians speaking dialects into which the Scriptures have been newly translated walk miles to obtain a copy and pore for hours over this treasured possession. We in Great Britain have had the Bible in our own tongue for 500 years. It would be a fitting response to the call of the Bible Society if, in this Coronation Year, we dedicate ourselves anew to the daily study of God's Word.

A Japanese bishop describes

Newspaper Evangelism in Japan

M. S. Murao

THE cessation of the war, and the great reform consequent on the new democratic ideas urging through the nation, esulted in the abolition of the tate religion. Opportunity thus iven to the expansion of Christnity was unprecedented. Great fforts for preaching the Gospel o non-Christian people of the ountry made by both the native hurches and missionaries and heir agents were spectacular. even years have passed, and the atification of the Peace Treaty has aken place. But, has the number f new Christians taken into the hurches been equal to this opporunity and effort? Some people vould say "no," and would even o as far as to state that a great pportunity for Christianity has een missed in Japan. Will it be rue? Let us see.

Believing that there must be ens of thousands of Japanese who ave been influenced by missionary fforts, but have no means of eing in contact with organized orces of Christianity as yet, the evival of newspaper evangelism vas projected; this time in the National Christian Council of apan. The idea is to use all means f mass-communications, including itherto unused means such as adio and films.

The National Christian Council s by no means an organ authorized o propagate the Gospel on its wn account and make Christians elonging to the organization. The vhole idea is to show a common face of Christianity to the non-Christian public, while evangelism as such is left entirely in the hands of the participating churches (denominations) in the National Council. However, to stimulate the denominational organizations to be established (as during the pre-war years), and to set an example and make experiments, the National Christian Council started the actual work about Christmas time, 1951. This work is organized in such a way that the denominational work can be handed over to the respective denominations as they establish their own offices.

As the work was launched, new ideas which did not come to our mind before, have been gradually introduced. Newspaper evangelism, of course, means the use of mass communications, especially the advertisement columns of secular newspapers, to give out a call to the inquirers, and then lead them finally to the Church. New ideas concern chiefly the way of instructing and bringing them to the church door (there to be handled by the pastors ; technically the work of the newspaper evangelist ends then).

Some of the points in the new system are as follows:—

(1) Previously, the system was that the central offices (called New Life Halls) alone were responsible for carrying on the task of follow-up by correspondence with the inquirers. But, under this new scheme all Christians, both ministerial and lay, are to be mobilized,

the offices acting as go-between for making introductions. At the same time, the offices will watch with alerted attention the progress of inquirers, by corresponding from time to time with both parties. In this case we designate the inquirers as "A" members, while the volunteer Christians corresponding with them are marked as "V" members. "V" members are supplied with special stationery designed and made by us (minus envelopes—we still take care lest the fact of our connection may embarrass the "A" members whose family may be opposed to Christianity).

We ask the "V" members to keep copies of their own letters (our stationery is made in a way to facilitate copy-making) as well as letters from the inquirers, and send them together to us. This is for the purpose of avoiding any unforeseen mistakes in guiding the non-Christians to Christ, and also for keeping records for our own more detailed and analysed studies. Through three advertisements in three metropolitan dailies as an initial experiment, the response from the public overwhelmed our office, the number of applications reaching five thousand. To link them with proper parties required some hard thinking.

(2) On top of this, the work begun earlier of enlisting British ("E" members) and American ("U" members) to be correspondents with a view to writing to non-Christian Japanese and leading them to Christ, was so successful through the kind efforts of Bishop Kenneth A. Viall, who visited both England and the United States last year, and we have now 200 "E" and 150 "U" members, and the number is steadily increasing. I we proceed in this kind of cam paign with sufficient vigour an in adequate manner, there seem to be no end to the expansion.

(3) Before the war, in this kind o correspondence, evangelist mis sionaries resident in Japan ha certain disadvantages; thei names would show at once tha our members were communicatin with a foreigner, and the famil might raise objections. In som cases this actually happened. To day the situation is completel reversed.

JAPANESE people take pride i having foreign friends, and th newspaper evangelist must tak advantage of this; "Christia Pen Pals" was started for thi purpose.

(4) Generally speaking, th Japanese are very good letter writers. On the other hand the are somewhat shy of expressin themselves. Our movement is t catch this peculiar trait of th Japanese and utilize it. Makin them write and answering them i writing, there are two advantages both correspondents can thin more deeply and thoroughly tha in the case of conversation, an can ponder longer on written letter than in passing conversation.

(5) The post-war circumstance have fundamentally changed th way of life for the Japanese, com pared with the pre-war days. Fo one thing, they are too busy an their hours of work are longer Even children work to earn mone for their own education as soon a they reach the age permitted by th labour law. The result of all thi is a great difficulty to attend an meetings whose hour and place i

fixed. Newspapers and other mass-communications media are practically the only means to reach them; and letters are the only way of reaching their hearts and souls. Even those who decided for Christianity at mass meetings find it difficult to attend after meetings or follow-up meetings and gradually they are lost to the churches.

(6) Each "V" member is told by us that this movement is biblical (the New Testament is largely a collection of letters); that it involves personal evangelism, and supplements literature evangelism, because this form is more direct; that this is one of the most fitting ways in which the Laymen's Movement for Evangelism can work; and that this is centred in the church, especially the congregation to which he is attached.

NEWSPAPER evangelism has proved to be the way out of the defects of ordinary evangelism. Even in preaching it is best to ask the people, who do not know anything about Christianity or even about the need of a faith, to sign decision cards indicating their determination to begin the study of Christianity.

There is a fly in the ointment, as it were, in the post-war newspaper evangelism. It is the cost of advertisement. The newspapers cannot have much space due to the shortage of newsprint. The demand for advertisement space is great, so that we have to pay ordinary advertisement rates. However, in their ordinary columns, the newspapers are taking more news material on Christian activities, which is creating a very favourable public opinion towards Christianity. In the advertisements it is not our aim to give sermons as before the war—the whole nation now knows something about the Christian truth—the only thing necessary is to explain how inquirers may get instruction: our brief notices do this.

The following is a copy of the letter sent to enlist volunteer Christian correspondents :—

JAPAN INTERNATIONAL CHRISTIAN PEN PALS FOR EVANGELISM

Christian Centre,
4 Chome, Ginza,
Tokyo.

Newspaper Evangelism,
Public Relations Department,
National Christian Council of Japan.

Dear Fellow Worker in the Lord :

We have many inquiries in our files of persons who wish to learn about Christ through correspondence in English and/or Japanese. These inquiries resulted from advertisements in secular newspapers. One advertisement produced nearly two thousand letters.

The inquiries thus obtained are of three kinds :—

(1) From those who wish to correspond with Japanese pastors or Christian laymen.
(2) From those who wish to correspond with Christians in Britain or the United States.
(3) From those who wish to be led through correspondence with missionaries resident in Japan.

Our aim is to make an evangelistic approach to Japanese persons who may be too shy to express themselves in conversation but quite free to do so in correspondence. In preparation we are seeking English and American Christians who are willing to be Pen Pals to non-Christian Japanese who can write letters in English. We are also trying to mobilize Japanese Christians for the purposes of personal layman evangelism.

This note is to ask you to become one of these willing to lead our

inquirers through correspondence. Kindly send back the enclosed card with your name.

Newspaper evangelism, of which Christian Pen Pals is one form, has the advantage of reaching the non-Christian populace who may not be able to take advantage of other forms of evangelism due to the provinciality of this nation; practically every one in Japan reads the newspaper and most Japanese can write. Add to these the immense potential of the radio and it is evident that God has provided us with every means of reaching the people of Japan.

During the years since the end of the war, the Christian Church has made great evangelistic efforts, using unprecedented opportunities. It has gathered, however, only the most meagre fraction of those interested in Christianity. Why shouldn't the Church use the God-given instruments of mass-communication to extend the Gospel?

We write to you confident of your hearty co-operation in Newspaper Evangelism.

Yours sincerely,
(Rt. Rev.) M. S. MURAO,
Public Relations Director,
National Christian Council.

Famine Relief

Dear Sir,

We wish to appeal to your readers, in the name of the Church of South India Council in Great Britain, for support to a fund in aid of people in South India still suffering from severe famine conditions.

Over extensive areas in the Tiruchirapalli-Tanjore and Madhurai-Ramnad Dioceses there has been no appreciable rainfall for six successive years—a condition unparalleled in living memory. In other parts of the C.S.I. country the amount of rainfall has been very defective; where at the end of 1952 rain did come and cultivation has been restarted, special help is needed for those who, long ago, had to sell their bulls and now have none for ploughing, or who require rehabilitation of other kinds to enable them to earn their living once more. At the best, the emergency lasts for some months after rain has fallen; at the worst, where severe drought still prevails, the degree of misery is hard to describe.

Food grains from outside are available; it is the purchasing power that is lacking. Hence most good can be done by gifts of money sent to the Moderator of the Church of South India for use through the relief agencies of the Church. Whenever possible such money is used as wages for work in which villagers may help themselves; some is spent on the direct purchase of food and clothes for distribution. There is evidence that such relief work done through the Church brings much more than material benefit. It is a unique expression of Christian fellowship.

Some of your readers may already have made contributions to help meet this situation. We earnestly invite any others who feel moved to do so to send their gifts, marked "South India Famine Fund," either to their own missionary society, or to the Honorary Treasurer, Church of South India Council, c/o C.M.S., 6, Salisbury Square, London, E.C.4.

Yours faithfully,

GEORGE CICESTR.
E. W. BAKER, Secretary of the Methodist Conference.
FRANK H. BALLARD, representing Congregational Union.
JOHN STEWART, Asia Secretary, Foreign Mission Committee, The Church of Scotland.
J. S. M. HOOPER, Chairman, C.S.I. Council in Great Britain.

¶ *A Young People's Work Campaign in Surrey*

Ewhurst, 1952

Have We Started Something?

Jack Newport

I HAD a letter this morning (the 12th of February, 1953), which ran:

"Dear Jack,
We're 'Ewhursting' a village by name of Sutton Courtenay this summer! . . . Any helpful advice would be welcome! . . . The idea certainly seems to be catching on!"

That will doubtless be Greek to you, but the idea does seem to be catching on, if only by adding a new verb to the English language! How does one "Ewhurst" a village, and what is it all about?

Last summer, the young people of the Congregational Churches of Surrey conducted a "Work Campaign" in the little village of Ewhurst (population 3,000 and growing), situated on the borders of Surrey and Sussex, south of Leith Hill and Pitch Hill. It was an experiment in revitalizing the life of the Congregational Church, the only Free Church in the village, and as such is worthy of record. It all began when the Surrey Congregational Union received an urgent appeal for help from the Ewhurst Church, which reported that its membership had fallen to nine, that the average age of those members was 66, and that its buildings urgently needed renovation, to the tune of something over £700. It had no resident minister, but received oversight from the minister of the next village, two miles away, who, although elderly and without means of transport, was young in spirit and ready for anything. (It is a sad commentary upon Congregationalism as a system of church-government, by the way, that nothing could be done from outside in such a situation until the local church was driven by its desperate condition to issue such an appeal for help.) Like most other bodies ecclesiastical, the County Union had no spare funds on which to call, and the Ewhurst Church seemed in danger of extinction. The Youth and Education Secretary, however (who writes this article), remembered a (non-working) visit to the World Council of Churches Work Camp at Le Chambon, in the French Massif Central; there I had seen young people from many lands actually building a school with their own fair hands. If in France, why not in Surrey? So the idea of the "Work Campaign" was born; we would not only have a camp, and work, but we would engage in a campaign too, so that the newly repaired building might be filled with those who would constitute it a church. As our young people were untrained in evangelism, the campaign would need to include training before they were ready to go out. From these bare principles, everything else followed.

We spent seven months organizing the campaign, and in that time received offers of help from many sources. The young people themserves organized the camp; they found a farmer who was willing (even in the midst of the foot-and-mouth disease scare) to lend a field,

a wonderful site on the top of a hill, with views to the slopes of Pitch Hill in one direction, and right across Ewhurst in the other. It proved a tower of retreat after a busy day, but was far from being an "ivory tower." Tents were borrowed from all over the county; they were a motley assortment, like the campers!

MY own greatest worry was over the "work," as it would obviously require technical assistance. Here we were most fortunate. The church-members themselves were so emboldened by the news of forthcoming help that they spent all their reserves at once on essential repairs: walls were supported, roofs made good, guttering renewed. By the time the campers arrived, there was only the external decorating left as an urgent priority—but as the woodwork had not known paint for some twenty years at least, that was no light job. The chief clerk of the firm who had done the essential work was let into the secret, and, being an Anglican, he gave his professional advice to the campers when they arrived. (His ultimate verdict was that his own men could not have done a better job, although they would have done it more quickly.) We needed a general foreman from amongst the campers. Fortunately a young theological student from Dorking had a month's vacation, and gave us the benefit of the experience painfully culled previously in painting his father's house. Materials were supplied through a firm at Guildford with Congregational connections.

The Work Campaign lasted for the four weeks of July, 1952. Each week, some eight to twelve young people camped at Ewhurst. A leader, aged between twenty-one and thirty, was appointed each week; all four were heart and soul in the campaign, and its success is due largely to their insight and initiative. The South-West District Youth Council paved the way the first week-end, supplying about thirty youngsters to get things going. I arrived at 3 o'clock on Saturday afternoon, and on alighting from the 'bus found a group of four of them gathered around a young man with a map: he was sending them off to look up the church-members, tell them what was about to hit them, and ask them for names of further likely contacts. I went up to the field, and found the camp erected, a variety of strange vehicles parked, and sausages sizzling on the fire. On Sunday morning, the normal congregation of twelve was swollen by the influx to over forty. In the afternoon, the village green resounded to community hymn-singing. We had planned to start evening services, feeling that they would be more popular than morning services in a village. But we did not do so on this first Sunday, as it was the Patronal Festival of the Parish Church, and we did not want to cut across it; instead, the whole gang invaded the Parish Church, and were highly delighted to hear the anthem, "How goodly are Thy tents."

By Monday morning the week-enders had departed; five of us were left. It was a dismal time! We cleared up the camp, fetched water from the farm, bought materials for dinner, and descended to the Congregational Church. The paint still peeled from the doors and windows, and nettles several feet high surrounded it. We spent the morning clearing them away. The

sun scorched down, as indeed it did for much of the month. The next day, the people of the village noticed for the first time a young man stripped to the waist, with his vest covering his head and neck like an Eastern potentate, busily scraping the old paint from the top windows of the church. They did not know that he was a theological student, and would soon be their student-pastor! But they realized that something was going on. Paint-scraping proved a slow job, so someone went across to the forge and borrowed a blow-lamp (not in perfect working order by any means: it was impossible to turn it off!). I suddenly had horrid visions of campers falling off ladders, setting themselves on fire with blow-lamps, or otherwise coming to grief, so I rushed off to London to arrange some insurance cover—which included food - poisoning risks!

We had planned to work all the morning, enjoy ourselves in hiking and cycling all the afternoon, and spend the evenings campaigning in the village. It didn't work out that way. Our numbers were fewer than anticipated, so we could not let anyone off work in the morning to do the camp chores; accordingly, we spent the afternoon in camp, keeping body and soul together. After a few days, it was obvious that the evangelistic side of the campaign would take as much time as we liked to give it, and some of the afternoon went on that, as well as the evenings which we had planned for it.

Otherwise, however, everything went, if not according to plan, at least as well as we had hoped. Each week we spent our evenings as follows:—

Monday and Tuesday: Discussion on principles and methods.
Wednesday: Religious films in the church-hall.
Thursday: Visiting.
Friday: A meeting in the hall, conducted by the young people themselves.

On Saturday morning, "Children's Hour" was held on the recreation ground.

On Sunday, the two services summed up the week, the evening service being conducted by the people.

LET me amplify these bare bones. On Monday and Tuesday each week, a "Briefing Officer" came to conduct the discussions. All four of these were Congregational ministers in the county, well known to our young people. With the leader and the team for the week, the Briefing Officer discussed the methods to be followed, and the message to be given. Then he withdrew, and left them to their own devices. They rose to the occasion magnificently. It had been decided in advance not to have any handbill publicity, but to rely on communication by word of mouth for advertisement. It was recognized that this would be far more difficult, but it was felt that so often a handbill stands between the person offering it and the person receiving it. So we had no bills: the young people, when they called, had to begin by saying, "I am a member of the Work Campaign, and this is what it is all about." First they called on the church-members. From them they culled the addresses of other people interested, and thence worked farther out still. Since the teams changed each week, a mighty log was kept, with a complete record of names, addresses,

and visits. It is now in the hands of the student-pastor. There is no doubt that this method worked well. The church-members, few though they were, felt that they had a vital part to play, and were being consulted. The young people found that they had a warm welcome at almost every house they went to. They came to know some of the people really well, and many of them have paid repeated visits to the friends that they made.

The films on Wednesdays were expensive, and we are not sure that they were justified. They evoked large audiences of children, but few grown-ups. The operator was transported forty miles from London each week, but always arrived on time. The meeting gave the young people some inkling of the type of religious films available, and how they may be used.

The Friday meeting was also less well attended than we had hoped. Its mainstay was the solid core of church-members, few, but faithful.

The films were based on the same theme each week, but it was not publicly announced. It stimulated the thinking of the team, and showed them the relevant connection between evangelism and churchmanship. Each team conducted the meeting in its own way. The first week, three of the members gave ten-minute talks; the next week, all the talking was handed over to Fumiye Miho, an American Quaker of Japanese extraction who came almost by accident for ten days. During the third week, a "Mock Church Meeting" was held, members of the team acting as deacons, minister and officers: each of them spoke as if in his own home-church, thus painting a somewhat rosier picture, financially and otherwise, than was actually the case, so that when the chairman rose to announce a real gift of £10 to the Ewhurst Church, he had some difficulty in making it clear that this was not a "mock" gift, but true!

THE work amongst the children was particularly rewarding. The church-hall was normally used on weekdays as the School Meals centre, so it was not strange to them. About thirty came to the "Children's Hour" on Saturday mornings, which included games on the recreation ground, and closed with a Bible-story. Many of them came to the evening services, and brought their parents; they have since stayed on to form a Sunday-school.

The Sunday evening services gave greatest hope for the future. Young people came to them from all over Surrey, giving an air of great prosperity, but a number of village-folk also began to attend regularly. It was obvious that there was need for a live Free Church in Ewhurst, and that local people would support it, if its future could be assured. Many people said: "Of course, I'd be only too glad to go along, but I want to be sure that it will continue like this."

We are beginning to see what was achieved. The decorating of the church was completed (somewhat to the amazement of those who toiled at the beginning—but it involved a lot of overtime); the whole of the exterior of the church and hall was painted for a total cost of £25 for materials, paid by the Church. (The remainder of the cost of the whole campaign was £20, of which half was met by the profit on the catering account, to which all campers contributed thirty-five shillings per

week.) A Sunday-school has been formed, with twenty-five children attending: this was done by two young people from Caterham and Banstead, who made the long journey to Ewhurst every other Sunday afternoon from August till December, until a local staff was found. A student - pastor was appointed, who had himself been leader of the campaign during one week; he pays a monthly visit, spends a week-end and conducts Sunday services. The evening services have been maintained: congregations have dropped during the winter, but somewhere between fifteen and twenty people meet regularly. Services are conducted by lay preachers, including a monthly visit by a "team" from Redhill and Reigate, and another by a Youth Council team. Best of all, new church-members have been found; four applications were received recently, all of them younger and more active than the previous membership. But the needs of Ewhurst are by no means over: it is generally agreed that residential pastoral oversight is needed if more progress is to be made.

On the whole, we made fewer mistakes than we expected. Canon Bryan Green has said that the right time for an evangelistic campaign is not when a Church is dead and needs reviving, but when it is alive and can care for the converts that are made. So we went to Ewhurst at the wrong time. Well, we knew that before we started, and did not expect too much. We gravely underestimated the amount of time we should need for both decorating and visiting, so the week that most people spent at Ewhurst was far from being a holiday—but they did not mind, and made their rambles to Pitch Hill at midnight instead! We should have appointed a Camp Commandant as well as a leader of the campaign each week. The follow-up has been weak, but is the best we can do under the circumstances, Ewhurst being as far to the back of beyond as it is possible to get in Surrey.

BUT these are small blemishes, and we had allowed for some of them before we began. We are convinced that we were right in our fundamental conception of evangelism going hand in hand with manual work. When we called on villagers at night with an invitation to come and work in the Congregational Church in their village, they knew that we had been willing to come twenty or thirty miles and work on it: they had seen us that morning! We were obviously not stuffy and pious (in fact, sometimes we may even have seemed too boisterous). They grinned a bit at the way we went about our paint-scraping, but it was a tolerant grin, other than that which is often accorded to evangelists.

Of course, the spirit of the young people of our county has gained immeasurably from the campaign. They have worked together in a new way, and friendships have been made between members of different Churches that bring a new atmosphere to meetings of the Youth Council. (We have our "Ewhurst jokes," which, like "strong cocoa, bind us together.") Moreover, they have learnt something of evangelism in practice, after a good many years of talking about it: they have lost their fear of it, and are ready to put the same methods into practice in their own Churches.

The Rev. A. Stuart McNairn

THE passing of A. Stuart McNairn means the severing of a link with some of the keenest evangelical enterprises of the past. He was born in 1873, and went to Harley College in 1902. He was proud to claim that he was the first student at the Missionary School of Medicine. Throughout his life he stressed the importance of adequate training for missionaries and his death deprived Ridgelands Bible College of one who had served on their Council from its foundation.

But it is for his long association with South America that he was best known, and will be best remembered. He went out to Peru with his bride in 1904. It was when he was on furlough in 1911, that the Evangelical Union of South America was formed by the coming together of several missions. McNairn became the Union's first Secretary and he continued in his post till his illness in November, 1952.

He was a lovable man, humble of heart, keen of mind, devoted to his Lord, and deeply read in the Scriptures which he could expound with the power of conviction. Thorough in his work, with a keen eye for detail, he never lost sight of the great objective. In his latter years he was fond of saying that when he left Peru he knew only of one single Indian Christian, and now there were between 200 and 300 Indian Churches. Himself no mean artist, he was an admirable speaker and lecturer on South America and his illustrations were beyond praise.

God mingles, not seldom, the dawn of new vision with the vesper-light of a long day whose last hours pass away in peace. Stuart McNairn has gone: he has left it to others to carry on the work to which he gave his life. He fought the good fight and kept the faith. It was enough—

Enough! if something from our hands have power
To live and act and serve the future hour.

K. G. G.

Emphasis in Changing Africa

Rural or Urban?

J. R. Shaw

THE writer has been a missionary in Northern Rhodesia for over thirty-five years.

When he arrived in 1916 there were no large towns. The total European population was 1,800 in a land which is three times the size of England and Wales.

Mission work was in rural areas and it was intensive in that all travel was on foot or cycle. Generally a missionary knew every village in his district and he was known by all the people. There were few or no African teachers. The missionary was the teacher, and intimate personal work at the mission - centre influenced the African boys who are now the middle-aged section of the community. The tendency was for the missionary to multiply himself in the young Africans with whom he worked in school and out of school as builder, carpenter, and farmer.

About 1930 great changes began to appear in Northern Rhodesia because of mining developments. In 1930 the annual revenue of the Government was about £300,000; in 1952 it was £28,000,000. In places where the population was five per square mile there are new towns with an African population of thirty to fifty thousand people. In the old days a school of fifty boarders served a large area. To-day schools with a thousand scholars are only able to serve a small section of the children of some towns.

This change in 1930 brought a demand for a new mission strategy. Was it wise or right to serve thoroughly a thinly populated rural area when many thousands were living together in new towns and mine compounds? Would it not be wise to strengthen the work at the big new urban areas even at the cost of the rural areas?

For example, the population of the first mission-area in which the writer worked was about ten thousand, and the area three thousand square miles. The people lived near to supplies of permanent water. Some journeys were fifteen miles from one village to the next—a four hours' march. On an evangelistic tour of twelve days one might visit thirty villages, cover two hundred miles, and see nine hundred people.

The problem to be faced was whether emphasis should be primarily on the large thinly populated areas, with the attendant loneliness and hard work physically, or on towns with crowds almost on the door-step of the mission-house.

Decisions were made. A rural area, which at one time had four European male missionaries on two stations, has been served for over ten years with one European male missionary. The result of this was that the boundaries of the field of service shrunk. Many villages were neglected and forgotten as the staff changed its personnel. Touch with very many villages was lost. The writer was one of the four rural workers who was transferred to town work. He was appointed to plant and to build

up European and African work in the new capital of Northern Rhodesia. In 1932 the population was about 800 Europeans and 5,000 Africans. Now in 1953 it is 6,000 Europeans and 50,000 Africans. There was plenty of work and the mission-field was at the door.

NOW, twenty years from the time when the decision was taken to change the emphasis from rural to urban, it is possible to review the position. During all this time the writer has had a strong instinctive feeling that it was absolutely necessary for the work of the Christian Church to have strong roots in the permanent life of the people, that is, in the rural areas, if we were to build strongly in the urban areas. People come and go to the urban areas; not many regard them as home. If people from a rural area find the church of their home in the urban area they gladly join up because of tribal and language-links. There they find friends and common interests. People from a rural area which has no church do not join readily an urban church which serves other tribes and languages.

On the mission-field in which the writer started work the membership on four stations in the rural area in 1930 was 290 Christians. To-day it is 315 Christians on those four stations. In two urban areas the workers have been increased. Their joint populations are now 9,000 Europeans and 80,000 Africans. The Christians now number 298 Europeans and 325 Africans, i.e., the Christians attached to our church and mission.

Recently the writer has seen the statistics of another great mission which has been working in Northern Rhodesia for a long time, but of which one does not hear much in Britain. It is that of the Dutch Reformed Church in the Orange Free State. The field of work of this mission is the Eastern Province of Northern Rhodesia along the border of Nyasaland. That mission has persisted in doing thorough work in the rural areas. The work has been blessed by God, and churches with great memberships have been established. Then —without robbing the rural work—they faced up to the great town - populations of migrant Africans. There they found many of their own people, with the following results:—

Mission station	Year of opening	Christians
(Rural missions)		
Magwero	1906	1,316
Madzimoyo ...	1912	2,187
Fort Jameson ...	1913	1,925
Nyanje	1914	1,705
Nsadzu	1916	1,277
Merwe	1923	1,041
Hofmeyr	1920	566
Kamoto	1928	135
Katete (Cut from Madzi Moyo) ...	1946	2,452
(Urban missions)		
Lusaka	1935	394
Broken Hill ...	1936	291
Nkana	1936	361
Luanshya	1936	438
Ndola	1942	258
Chingola	1949	55
Mazabuka	1950	168

Note: The rural area in which this mission worked had a population density of 17 to the square mile.

Is it possible to learn anything from these figures? I suggest:

1. It is only thorough work in the rural areas which will provide Christian leaders for the urban areas.

2. The mobile populations in the urban areas, and the mixed tribes and languages, mean that only those missions which have

strong roots and bases in the rural areas have any lasting roots at all.

3. There should never be rivalry between the rural and the urban work. The former is of primary importance. If it is well done the urban church will appear as one of its fruits. If the rural work is weak or dies, then that mission or church has no lasting strength or place in the life of the country. It may have temporary members in the towns who attach themselves for the sake of convenience, but immediately those people return to their home areas they revert to the church of their home area. It is right that they should do so.

The above is written that it may help other missions and churches to a wise decision when they are faced by similar alternatives.

¶ *Thinking Black*

Are Missionaries Getting in the Way in South Africa?

J. F. Scutt

"MY conclusion is that we missionaries are getting in the way. We are flooding the country with new missionaries, and hindering instead of helping."

These were the words of a well-known veteran missionary in South Africa to whom I spoke lately; and they constitute a big and rather frightening challenge, and one which is all too true.

What did he mean? He illustrated his statement by a simple experience he had had. A van, complete with a loud-speaker system, had gone into a certain African location, and the Gospel had been preached. The missionary had been one of those who had done the preaching. Among those who listened was an African, who shrugged his shoulders and said: "It's only a white man, and he's preaching the white man's message. It's nothing to do with us. We don't need it or want it."

Later the same Gospel was preached in that same location, but this time by an African. That same African heard it, and now, as he listened, he heard one of his own people speaking. "Ah!" he thought. "This is one of ourselves. He knows our customs; he knows our temptations. I will hear what he has to say." And he went on listening; the message of the Gospel went home, and he surrendered and became a follower. Afterwards he told the missionary what had happened, and the missionary learned a big lesson.

"I don't go out now to preach with our van," he said later. "I see that I was getting in the way, and now I leave it to my African colleagues to do the preaching."

A hard lesson to learn? Yes, and one that many still cannot or will not learn. But if, as we have every reason to believe, that incident was symptomatic of the spirit of countless Africans to-day, then it is surely time that many of us adopted the same attitude and got out of the way by handing the message over to faithful men and women—of whom there is a

steadily increasing number—and let them get on with the job.

The first missionaries came to Natal in about 1835, so if ever we are to have the "indigenous church" of which we speak so much, but about which we do sadly little, it is high time that we handed more and more responsibility over to those Africans who are able and anxious to shoulder it. Even if they learn by mistakes and falls, what matter? So have we!

MANY Africans are feeling frustrated in the political and economic sphere. I believe this is also true of many African Christians, and it may often be because the white missionary still lives according to a system of fifty years ago: he is the big *umfundisi*, and his converts are still like his children, ever responsible to him, and with practically no independence at all. If they do not tell him all their little *izindaba*, he feels slighted and hurt, instead of rejoicing in the fact that at last they are learning to stand on their own feet.

Yet, as an African evangelist said not long ago, as he addressed a body of African students: "The job of evangelizing our people is now *our burden*. We are grateful to the white missionaries for coming to our country; for we owe much to them. They gave us the Gospel, they gave us education, they gave us hospitals and many other things. We owe them a big debt, *but now* it is time that we had a vision of black missionaries carrying the message to their own people. And we can do it far better than the white man," he continued, "for we know our people. The white man may live among us ten, twenty, thirty, or even forty years, *but he never really knows us as we know ourselves*. He has to learn our language; he has to learn our customs; he has to learn our difficulties; and even though he studies these for forty years, he is still white and we are still black! So I see that we can do the job better than he, if only we catch the vision that we are debtors to our own people to preach the Gospel to them. May God bless us, may God help us, may God strengthen us to carry the Gospel to our own people!"

Do we say a fervent "Amen" to that, or do we still say it with many reservations?

Isn't this awakening and this vision that the Africans are beginning to experience just that for which we have been praying for many years? And if we begin to see it, let us beware lest we become suspicious and fearful, or lest we get in the way by saying that "these African enthusiasts still need our leadership; for they can be so quickly carried away. They so easily lose their heads and grow proud." All this may be very true, but is it not equally true of many a European—even of a missionary? If God gives an African a vision of the need of his own people and of his own ability to meet that need in a better way than his white teacher, dare we get in the way by still seeking the responsibility of leadership for ourselves? Should we not rather do all in our power to encourage such leadership by sympathy, prayer, and our strong backing?

And does not the same apply to church finances? It is surely high time that these should be managed by the converts themselves, rather than, as is all too often the case, handed over to the

missionary for him to deal with, sometimes as he thinks best, sometimes in consultation with his African colleagues. The argument is often brought forward that Africans cannot manage finance, and that entrusting them with money is putting too much upon them. Yet this has been proved false by many missionaries who have been courageous and far-seeing enough to hand financial matters over entirely to their African fellow-workers, and simply to give advice or help, if and when asked. And, after all, it is their own money, so should not they themselves handle it and make those to whom they entrust it responsible to them? This would, I think, counteract any suspicion that may exist in the minds of the converts as to what really happens to the money that they put month by month or week by week into the church collection.

THE late Roland Allen wrote a good deal on this subject quite a number of years ago, and his words are still as relevant as they were when he wrote. Probably we could gain much from a careful study of his book, *Missionary Methods—St. Paul's or Ours?* Speaking of church finances, he points to what is still a common practice in missionary work:

> The responsibility for the administration of funds rests upon the shoulders not of the local church but upon the stranger. Is it possible for human ingenuity to devise a scheme better calculated to check the free flow of native liberality, to create misunderstandings, to undermine the independence of the church, and to accentuate racial distinctions?
>
> This modern practice is based partly upon our distrust of native honesty and partly upon our fear of congregationalism. But our distrust of native honesty ought not to exist, and has nothing to do with the case. If the natives administer their own funds, it is their own funds that they administer. They will administer them in their own way, and will be responsible for the administration to those who supplied them. They may not administer it at all to our satisfaction, but I fail to see what our satisfaction has to do with the matter. It is not our business. By making it our business we merely deprive our converts of one of the very best educational experiences, and break down one of the most powerful agencies for creating a mutual sense of mutual responsibility. We also load ourselves with a vast burden which we are ill able, and often ill fitted, to bear . . .
>
> In finance, as in other matters, the principle of throwing upon the shoulders of the native Christians all the responsibility that they can carry, and more than they can carry, is a sound one. If they have more than they can manage, they will gladly seek advice and help; if they have less, they will, sooner or later, begin to fight for more or to feel aggrieved that they are not given their proper place.

Perhaps many far-reaching mistakes might be avoided if we handed our work more and more over to those African Christians who have the gifts of leadership. Instead of, as in the past, seeking to impose a western pattern of Christianity on a slowly developing people, and condemning every native practice as "heathen," their own leaders, with their intimate knowledge of what lies behind each practice, would exercise a wiser discrimination, and would know how to build on all that is good in African culture, retaining many excellent customs and traditions,

while at the same time teaching their people how to reject what is unhelpful or useless.

As we look backward into the past, and forward into the future, we cannot help seeing that in many parts of the mission-field to-day we are still very far from establishing what can in any way be called an "indigenous church," and we have to admit a humbling sense of failure. Perhaps the causes are again those suggested by Roland Allen in the book already quoted:—

> We have allowed racial and religious pride to direct our attitude towards those whom we have been wont to call "poor heathen" . . . We have desired to help them. We have been anxious to do something for them. And we have done much. We have done everything for them. We have taught them, baptized them, shepherded them. We have managed their funds, ordered their services, built their churches, provided their teachers. We have nursed them, fed them, doctored them. We have trained them, and have even ordained some of them. We have done everything for them, except acknowledge any equality. We have done everything for them, but very little with them. We have treated them as "dear children," but not as "brethren."

Does all this mean that the missionary's work is ended, and that he can take himself out of Africa? No, I do not think so, but it means that instead of *increasing* the number of missionaries in any one area (and believing this to be progress), our aim should be steadily to *decrease* it, and to seek more earnestly to get out of the way by training our African Christians to take an ever bigger share of the responsibility. Instead of making ourselves indispensable and teaching our converts to lean on us, we should encourage them more and more to seek help from their own leaders. At first it will inevitably mean mistakes, failures, and disappointments, but the final result must be a strong native church. Then, finally, if—as has happened in China—the door to the white man's missionary efforts closes, he will be able to leave with the calm assurance that the work, which he had the privilege of helping to start, will not only be carried on by others, but it will be *better done* than he could have done it himself, because it will now be done by those who have the immense advantage of knowing their own people, and who are not encumbered by what is in Africa to-day the ever-growing disadvantage of having a white skin.

SHE WANTED TO KNOW

A little American lady was "doing" Westminster Abbey one afternoon in the last tourist season, but doing it with a difference that slightly nonplussed her guide, who thought he knew all the kinds of tourists there are. She was interested in everything, appeared anxious to miss nothing, but kept a lively silence as if waiting for something he did not say. When at last his long recitative was coming to an end she raised her hand, looked round and with a quick gesture that included everything, the tombs of kings, the monuments of poets and statesmen, and "the storied windows richly dight," she spoke, "Young man, stop your chatter and tell me, *has anyone been saved here lately?*"—*Congregational Quarterly*, April, 1953.

¶ *A comment on the book of this title:*

"Missions Under the Cross"*

Gordon Hewitt

THE International Missionary Council and Edinburgh House Press are to be congratulated on giving to the Church at large so much of the proceedings of the Willingen Conference in a pleasantly produced book at a modest price. Twelve shillings and sixpence for a demy octavo book of 264 pages is almost a gift in these days ! It is much to be hoped that such generous fare will evoke an equally generous response in purchases and carry this publication well outside the normal circles of missionary interest and commitment. For instance, it would be in their truest self-interest if every Christian congregation were to purchase one or more copies for the use of its Sunday-school teachers, for group-study purposes and so on. It ought not to be left to the missionary-minded members of a congregation to buy and present this Willingen Report—the unmerited fate of so many similar documents. The thinking it contains is relevant to the local church situation almost anywhere in the world, and breaks right across the normal frontiers of "missionary" literature. There are sections of its Reports and Statements which could be lifted bodily from the book to form the agenda of a local church meeting—not for a special missionary evening, but in the normal course of its business as it seeks to discover the will and purpose of God for its own life and witness in its own social setting. This Report is so framed and presented as to encourage such use.

There are some things, it is true, that a printed report of a conference cannot convey to a study-group or individual reader and it is a good thing perhaps to list them because they often produce a vague feeling of disappointment :

(1) A report cannot convey to those who were not present at the conference a full experience of its growth in understanding, its progressive enlightenment. Most good conferences have bad moments—moments of tension or despair about getting anywhere ; moments which are taken up by the Holy Spirit and made creative and redemptive. We who read what was said and done at Willingen months afterwards can only accept the product ; we cannot enter into the process. It ought to be said, however, that the structure of this Report has done as much as is possible to allow us to do so. One of the exciting things about it is the way some of the prophetic insights of the printed addresses are echoed in the group reports—for example, Dr. Warren's concepts of "solidarity" and "hiddenness," and Mr. Russell Chandran's leap forward in understanding of the nature of an indigenous church, echoed surely in the title of the sectional report on that subject : "The Indigenous Church—the Universal Church in its Local Setting."

(2) Inevitably, also, the reader misses, in the printed addresses

**Missions Under the Cross*, Edited by Norman Goodall. Edinburgh House Press, 12/6.

which form the substance of this volume, the living voice of the speaker—his characteristic stresses, voice inflexions, and all the other subtle ways in which the personality of the speaker is offered and handed over with his speech. Cold print can never tell us all that he said or what the Spirit said through him to the Church gathered at Willingen. Perhaps the time is not far distant when tape-recordings will be so inexpensive that a congregation in a village church, or a group met for study in a church hall will sit and listen to the main addresses of such a conference as this and so recover most of what is lost in a printed version. Indeed one would like to suggest that the International Missionary Council should keep in being a continuation committee on Interpretation and Action in relation to its enlarged conferences, and that such a committee should give attention to the questions of recordings and films so that the wider Church can receive its message more fully. The Report has some liberating things to say about modern technical achievements as God's gifts. It would be wholly appropriate that the total range of techniques for communicating ideas should be used in conveying the message of conferences to as wide a church constituency as possible. Dr. Goodall in his introduction (p. 15) suggests that "incalculably great results could follow" if the themes and substance of the first four addresses printed could be made the basis of world-wide study. Voice-recording and a background film such as the Amsterdam film might well prove an additional impetus to such study on another occasion; and filmstrips illustrating some of the themes of Willingen would be a great help to those who are striving in their local churches to get across the idea of the wholeness of the Church's mission.

It would be wrong to make too much of these limitations of a printed report. They are true of all conference reports. In part they are inevitable, and the Christian who in his Bible-study unconsciously leaps over comparable barriers has no business to make too much of them. In part, however, these limitations are unnecessary, and modern techniques for supplementing printed reports have a special point when the message of a conference is not only addressed to the faithful in all the churches, but to men of goodwill everywhere. One of the most impressive things about this Report is its deep and abiding value as *Christian apology*—its concern for the life of the world as it is being redeemed into the purpose of God; its appeal (p. 225) to "governments and other agencies offering technical assistance," its sane self-criticism of missionary manners and methods, its wise words about diminishing returns from institutions and the value of more mobile welfare services. All this side of the Report ought to be listened to with respect and interest outside the Church, and any method or technique which will commend attention to it should not be neglected.

The temptation with such a Report as this to isolate one theme, or to nominate one key-idea, is a strong one, but it must be avoided. Willingen neither achieved nor set itself to discover, "the one inevitable word," the "one new

directive." It proved to be " not the end of enquiry but a step in a process which still demands more costly obedience as well as deeper thought." Theological enquiry and re-formulation of policy were brought together in a fruitful way, but not in a way so final that anyone could say " Well, that is tied up now. What do we do next ? " Only those who have been seized by shallow and worldly standards of what makes a " successful " conference will be troubled or disappointed by this aspect of Willingen. The rest will thank God most of all for questions of universal application which it raises and does not fully answer ; for the insights which hold "Gospel," "Church " and "World" together both realistically and hopefully ; and, not least, for the sheer information imparted about the way other Christian communities think, live and act. Here the Survey which Mr. Bingle compiled in preparation for the conference is particularly useful (pp. 142–184). For the reader who has any initial doubts about the value of reprinted addresses, it might be best to start with the Survey, then to move on to the addresses, then to read the Reports in the light of both. Proceeding in this manner he will want to turn back again to Dr. Goodall's introductory chapter, testing his own impressions against it.

Some points of interest in the Survey may be briefly noted as they supply the context in which the addresses were given and the work of the conference carried through. The continuing growth of population means that although there are more Christians in many areas than there were five years ago, there are also more people who are not Christians. It also means, in spite of a more scientific agriculture in some areas, an alarming increase in the number of the hungry and underfed. In other words the need for evangelism and welfare expands while opportunities for the Church's exercise of both ministries contracts — because self-conscious nationalism is one of the products of this growth of population and of the feeding problem consequent upon it. Against this background, the words *mobility* and *initiative* had a special place in the Willingen vocabulary. The vast increase in the powers of governments backed by a myth of absolute state-power, is, it is suggested, a more fundamental world problem than Communism and requires, in Asia especially, a new emphasis on short-term plans and tactics.

CHINA'S " empty place " at the conference table was seldom absent from the minds of the delegates, but there is a welcome absence in the Report of any panic-reaction to it. What has happened in China is regarded as *one* of the sobering actualities of a revolutionary situation, comparable to the aggressive revivals within Hinduism, Buddhism and Islam. It is taken as the symbol of the shortness of time which is the theological setting of all missionary endeavour. But the writing-off of certain threatened areas is wholly foreign to the thinking of Willingen ; and we in the western church would do well to heed and take heart from its reiterated message : " God in Christ is ruling this world."

Self-conscious nationalism, as the Survey suggests, is only one of a number of typical situations. Another is where, as in many parts of Africa to-day, the greater danger is anarchy and social collapse; when the demands on churches and missions are such as to load them with intolerable burdens of cultural, political, and economic responsibilities. In such situations Dr. Warren's plea (pp. 31, 32) for "unofficial" missionaries, trained and banded together in a lay brotherhood, has special significance. The sectional report on Missionary Vocation and Training takes up this plea (p. 211) in its request to the International Missionary Council "to explore ways whereby the churches can prepare and advise such lay people" in business, industry and government and link them to the churches and "foreign missionary agencies" in the countries to which they go. It is much to be hoped that action will be taken on this suggestion. Protestantism has been inexcusably shy of anything that links laymen together in a common vocation and commitment except at a comparatively superficial level. Time and money spent by the International Missionary Council and the Societies on such a project could surely be justified as good husbandry even if it meant more heart-breaking budget problems. But need it mean that necessarily?

Theological enquiry into the missionary obligation of the Church had a special importance both in the preparations for and the proceedings of the Willingen Conference. Canon Dillistone's and Dr. Minear's paper (pp. 64–92) and the Interim Report (pp.238–245) are a promise and foretaste of what will continue to be done in this field. Much of it must be done in books which an author is under compulsion to write from within rather than without. Sponsored books also have their useful place. Much of it must be done also by group-study, and that group-study then gathered together and published. Dr. Tomkins' Lund volume, *The Church in the Purpose of God*, is an admirable example of such work. The Willingen Report gives a useful starting-point for group-study in the questions modestly put forward by Dr. Goodall at the end of his introductory essay (pp. 20–22) and in a further series of questions at the end of the Interim Report (pp. 244–245). The relation of the Church to its mission and the relation of the Church's mission to the Kingdom of God are questions which raise problems familiar in historical theology—the danger of so defining the Church as to seem to deify it; and the danger of defining its relation to the Kingdom in a way that stultifies its sense of mission. To refuse to tackle these questions because of the dangers inherent in raising them has been one of the weaknesses of Protestant missionary thinking. It is typical of the masculine approach of Willingen to practical and theoretical problems that it should expose such matters for debate. But, in the words with which Professor David Cairns concludes a recent book: "It is after all, not the correctness of our formulations, but the quality of our obedience that matters." To know this is not to cease to study; but to recognize that solidarity of thought and action, word and deed to which this Report bears witness.

From Indo-China to Peru

A. C. Snead

WHEN our Lord Jesus Christ said after His resurrection, "*Go ye and disciple all nations*," He included in that phrase every tribe and language-group throughout the world; yet to-day, more than 1,900 years after the command was given, there are hundreds of tribes in whose language no word of the Gospel has ever been proclaimed. The past thirty years have seen a very encouraging increase of zeal and effort to reach the tribes, yet much more remains to be done.

In the southern Philippines, in Mindanao and the Sulu Archipelago, advance is being made among many tribes, and vigorous, growing churches are being built among hidden-away peoples in recently entered areas. Reports for other societies would, of course, add to the accomplishments, but in the fields of the Christian and Missionary Alliance there is a growing work among several tribes of Mohammedan Moros, as well as among such pagan groups as the Subanun, Atao, Bagobo, Manobo and Bilaan.

Much of the advance into new tribes is through the zealous efforts of national brethren, filled with the Spirit and constrained by the love of Christ. Thus other tribes, including Mansakan, Mandayan, Matidsaog, Tuboy, Tiruray, Tagabili, and Tagabawa, are being reached in the ministry of the Word and the winning of souls to the upbuilding of the Church.

The Ebenezer Bible Institute at Zamboanga, now in its twenty-third year, enrolled 102 students from eight Christian language-groups, four pagan tribes, two Moro tribes, and Chinese. The growing work is making it necessary to undertake the building of a new Bible Institute centre so that a larger number of earnest young men and women can be trained in the Word and work of God. Short-term Bible schools are held in many districts with excellent results. In one large district, where there are 26 churches with 2,000 adherents and only one missionary couple, two Ebenezer graduates, and three undergraduates, to carry on the extensive work, quarterly institutes are held to train lay-workers.

At a time when crops were poor because of drought, a Christian farmer decided to tithe. His wife sought to dissuade him, reasoning that the total of their rice-crop never exceeded three or four sacks a year, and that hardly met the needs of the family. The man began to pray for fifteen sacks of rice. His wife said, "I will prove to you that we cannot tithe. I will harvest the rice myself." Instead of one week of labour this required an entire month, and not three or four sacks but thirteen were harvested. Some days later a distant friend sent a gift of two sacks of rice, making fifteen sacks, or nearly five times the usual harvest. The believers now are convinced that God honours His Word and those who obey it.

The printed page and literacy campaigns have a full share in reaching the tribes as well as the

major dialects. Excellent devotional books have been published in the Ilocano, Cebuano, Ilongo and Tagalog languages. The New Testament is being translated into Tausug and Tagabawa. Literacy campaigns among adult converts in Bagobo, Tagabawa and Atao dialects are being held and another backward pagan tribe is being reached in the Ata area.

In Dutch New Guinea, now called Irian, the Alliance has responsibility under God and in mission comity for the Kepauku, Moni, Uhunduni, and the major portion of the Dani tribes. An amphibian plane is being provided for this work, which is in the far interior where there are no roads or airstrips at present but lakes and rivers must be used.

Translation work is well under way in the Kepauku language. A Bible-school is training workers and four grades of elementary school work are being conducted among these tribes never seen by a white man before 1936. Kepauku churches are growing in numbers and spiritual power and a start is being made in the Moni tribe. Missionaries are preparing to enter the Baliem Valley to take Christ to the Dani people.

In Indonesia, where we have a church membership of 16,000, our principal work is in Borneo, now called Kalimantan, southern Celebes and the Lesser Sunda Islands, including Bali. Bible-school graduates from Makassar during and since the Second World War have been mightily used of God in bringing nominal Christians to a definite experience in Christ, and in winning thousands to Him in the Island of Alor, 450 miles south-east of Makassar, where the Alliance had never worked because of mission comity. The story is one of the most interesting in recent years. There are now ten congregations with more than 6,000 adherents. In 1952 the young men whom God used so mightily asked the missionary to come. The Rev. Walter Post, who was then in Makassar but is now in the Kepauku work in New Guinea, responded to the appeal and held services in the central church, a fine brick building which holds 1,700 sitting on the floor. It was filled to capacity each night. The five o'clock morning prayer-meeting was attended by 1,500 people. One of the student-leaders was ordained during this time.

IN Laos, Viet Nam and Cambodia, in Indo-China, advance among the tribes has been steady, perhaps the most outstanding being in the Xieng Khouang area where more than 3,000 Meo and Phooteng tribespeople have turned to Christ in the last two years. We regret that during the week beginning 20 April, Xieng Khouang was occupied by Viet Minh Communist forces.

Effective work is being done by American, Canadian and Vietnamese missionaries and tribal workers in an area where there are five mission centres from which work is carried on among many tribes in large districts. These centres, ranging from north to south, are: Pleiku, Banmethuot, Dalat, Djiring and Dran.

From Pleiku the Raday, Jarai, Hdrung and Bahnar tribes are being reached. In Banmethuot the Raday language is the one used principally in the Bible-school and

in the district. The Gospel has been preached among fifteen tribes and dialect-groups in this area. An extensive work among lepers is also being carried on. In the districts which have Dalat and Djiring as the centres, work has progressed fruitfully and churches have been established among the Lac, Chil, Tring, Sre, and Odlai tribes or tribal sub-divisions. A Vietnamese missionary couple are working in the Dran area among the Cru tribespeople and another Vietnamese couple have asked to be released from their work at the Dalat Tribes Centre to enter the Riong tribe on the Dran-Djiring plateau. Bible-schools are conducted for tribespeople at Pleiku, Banmethuot and Dalat. Bible institutes and conferences are held in many districts.

NOTHING can be done among the tribes in Tonkin. Years ago there was a very fruitful work. Now the entire area is in Viet Minh Communist hands. While this article is being written there is a serious threat in the Viet Minh advance into Laos and, unless God in His providence restrains these forces, not only all of Laos but also Cambodia may be brought under a large measure of Viet Minh control.

In Thailand, where the work is chiefly among the Thai people, the ministry of the Word is being furthered also among Cambodian speaking Siamese and two small tribes, the Tdong Soo and Sui, were given the Gospel for the first time last year.

The reaching of new tribes in French West Africa and Gabon is progressing steadily, an outstanding result being among the Samogo people in French Sudan. In this field the Bambara, Red Bobo, Black Bobo, Habbe or Kado, Senefou, Gwen, Baouli, Foula, Meninka, Kissi, Gberese and Toma are the principal tribal groups and languages in our Alliance work.

In Gabon the major tribes being reached are Bandjavi, Bapounou, Massango, Mitsogo and Echira. There is one Bible-school for all the tribes, located at Bongolo, one of the two main centres among the Bandjavi people.

In South America both mountain and jungle Indian tribes are being reached. Indian work in Ecuador includes ministry among the Quechua and Salasacca Indians in the highlands, the Jivaros in the southern jungle and Quechua-speaking Indians and other tribes in the northern jungle. In Peru the principal work among Indians is in the highlands, where there are many followers of Christ despite bitter persecution by fanatics. A three months Bible-school in Huanuco affords opportunity for Indians from many areas to be trained in the Word and work of God to go back to their towns as lay-workers, more effective in witnessing and in the work of the Church. In our Chile field primary schools are conducted among the Mapuche Indians. The Chilean Government pays the salaries of the teachers, and permits the mission to choose Christian nationals who are not only qualified teachers, but faithful witnesses for Christ.

As long as doors are open and daylight lasts, we must go forward until every tribe has received the message of salvation and life.

Lund and Church-Union in Madagascar

G. E. Burton

MADAGASCAR may be a large island (the fourth largest in the world!) but it holds a very small place in the world's news. It takes a major upheaval, such as a British army landing during the last war, or a nationalist revolt—or a minor oddity such as the capture of a "prehistoric" fish, for it to win a modest headline. In the Christian world, however, it deserves more attention, since it is a land where the Church is moving steadily forward, and where the Gospel wins as many victories in the present as it did in the past.

The Malagasy Protestant Church may be insular in some respects, but it reacts also to the world-wide movements of thought and spirit that arise in the Universal Church. The last three years have been marked by two movements toward church-union, one of which has been successfully completed, and the other well and truly launched, with good prospects of success.

The desire for union is no recent phenomenon, however. As far back as 1910, the *Isan-Enim-Bolana* (now the Federation of the Malagasy Churches in Imerina founded by the London Missionary Society, the Friends' Foreign Mission Association, the Paris Mission —or M.P.F.), set itself a dual aim: to work towards a united, self-governing and self-propagating Church, and to further evangelistic work among the tribes outside the borders of Imerina. When in 1913 the six Protestant missions portioned out the whole island between themselves so as to avoid competition and overlapping, they no only affirmed their resolve to co operate as members of a team, bu they also translated into geo graphical terms the divided state o Western Christendom. Hence forth a Malagasy born in Diégo would have to be, willy-nilly, a "French" Presbyterian. Hi brother left behind in the capita would be a "British" Congrega tionalist, and his sister going to liv with her husband in Arivonimamo would become a "British" Quaker whilst aunts and uncles living in th south would automatically b brought up as good "American" or "Norwegian" Lutherans. Thi was geographical predestinatio with a vengeance! One's birthplac became the arbiter of one's cree and ways of worship. There wer few Malagasy families which coul not muster members from three o four Protestant communions (t say nothing of the Roman Catho lics) and so Malagasy Christian felt within their family life th impact of Western divisions. Ther was thus a very widespread yearn ing for church-union, though it wa not often theologically expresse or translated into action.

The first move was made by th three Lutheran Missions in Sout Madagascar—the Norwegian Mis sion, the Missions of the Evangel cal Lutheran Church in Americ and the Lutheran Free Church i America. Already in 1945 a com mittee had been appointed to dra up plans for a United Church Con ference, and in 1949 a committe of five missionaries prepared th draft constitution for a Unite

Church. The first General Synod met in November, 1950, and the Malagasy Lutheran Church is now a living reality and not just a name appended to a written constitution. The three uniting bodies had not far to travel to meet each other, having the same credal statements, the same conservative approach to Bible and theology, the same respect for "church-law." The Norwegian Mission has a very large and devoted staff, while the Americans combine fervour with efficiency and enviable financial resources. The results of this church-union are a model and a stimulus to the sister missions in the north: the United Theological College at Fianarantsoa is adequately staffed, and reaches steadily rising academic standards; the United Normal School at Antsirabe has ambitious plans for expansion; the imposing new Lutheran Press in Tananarive is now going ahead with a comprehensive literary programme, whilst the rank-and-file Malagasy Lutheran knows that he belongs to a Church that covers practically the whole of the southern half of Madagascar, and is a living member of the World Lutheran Federation.

Things have moved rather more slowly in the north, partly because there were greater gaps to be bridged between the three Mission Churches concerned, and partly because a more "democratic" approach to questions of church administration tends to slow up proceedings.

The proposal to unite the three churches on a basis of full partnership and equal status met with a ready response amongst missionaries and nationals alike. For about eight months missionary representatives surveyed the existing divergencies in principle and practice, and then, seeing the possibility of a successful issue to the negotiations, decided to invite the Malagasy church councils to nominate an official committee charged with drafting the constitution of the United Church, if they were in favour of such union. The response was unanimous, though some Malagasy interpreted the move as a preliminary to withdrawal by both Friends' Foreign Mission Association and London Missionary Society. The United Church would thus find itself under the care of the Paris Mission alone. Fortunately, after the union committee had been set up and negotiations successfully begun, the Friends' Foreign Mission Association was able to announce its decision to stay in Madagascar, and the London Missionary Society similarly denied any intention of withdrawal.

THE Union Committee has now been at work for two years and its draft proposals have been submitted to the various church councils for study and comment. Replies will be coming back to the Committee during this year.

What will be the shape of this United Church, if the union scheme is adopted in its general outlines? Like the Church of South India, it will leave certain issues to be decided by the Church itself *after* it has been set up. The union will not be the result of complete theological or liturgical agreement. The union committee has deliberately chosen to make a more pragmatic approach, confident that the three churches are already *one* through their faith in the God of Jesus Christ, their recognition of the authority of the Word of God, and their trust in the guidance of

the Holy Spirit. Such questions as the observance of the Sacraments (part of the larger question of forms of worship) and the theological significance of the ministries of the Church have been held over for the United Church itself to study and pray over. For the present, the union committee is content to reaffirm certain existing agreements and practices.

IN Madagascar, the traditional Quaker approach to the sacraments has been modified by historical circumstance. When the Friends' Foreign Mission Association took over responsibility for certain churches founded by the London Missionary Society, it agreed to respect their sacramental forms of worship. A more recent emphasis on Quaker principle has led to a dual practice: some churches observe the Lord's Supper and baptism in the traditional manner, using the symbols. Others maintain the rites without the symbols. In the United Church it is proposed to maintain the 1913 agreement whereby non-Quaker communicants can receive the elements when worshipping in a Quaker meeting, whilst Quakers will be received into full membership of other churches without partaking of the elements. We are confident that the United Church will, as a result of its working and worshipping together, arrive at a common mind on this issue as also on the forms of worship to be used.

The type of church-order proposed can be roughly defined as Presbyterian with a strong emphasis on the local congregation. The seat of authority is the local church meeting, which delegates power to the various synods for the common concerns of the churches, the oversight of the erring and the strengthening of the weak. The central church council is the General Synod, which plans for the whole. To avoid imposing decisions on the Regional Synods it will consult them in advance on all major issues.

It is interesting to note that during the union committee's deliberations, the Malagasy members have shown more interest in the practical questions of church life than in theological first principles. They wax particularly eloquent on questions directly affecting the pastorate: salary scales, call and election, and so on. They tend to consider the drafting of a new constitution as a kind of ecclesiastical spring-cleaning, whereby dusty corners are swept out, carpets beaten, and the furniture shifted around. Some of their enthusiastic reforms will require a very high standard of devotion on the part of church members, diaconate and pastorate.

The United Church will have most of its work in the northern half of Madagascar, though both the L.M.S. and the M.P.F. have fields in the south (Betsiles, Tanala, Mananjary). The name which finds most general acceptance is "The Church of Christ in Madagascar," provided it is not felt by Lutheran colleagues to be somewhat invidious as implying that they are not also part of Christ's Church in Madagascar! If this United Church comes into being, it will be no inconsiderable body, with some 90 missionaries in its service, over 3,000 congregations, led by more than 1,000 trained pastors and evangelists. Its numbers and adherents will be little short of half a million.

Thanks to the interest and generosity of the World Council of

Churches, it was possible for one of the Secretaries of the Union Committee to attend the "Faith and Order" Conference at Lund in August, 1952, and stay on for the more informal "Post-Lund" conference of delegates from churches engaged in union negotiations. It was a precious experience for a front-line soldier to be able to attend a "top-level consultation" of the Churches' G.H.Q., and to come straight from wrestling with practical issues to fundamental theological debates. It was exhilarating to see how wide were the bounds of ecumenical fellowship and how obvious the general desire to keep together and go forward together. But it was depressing to note how much time and energy was spent in lauding and justifying one's own denominational positions. The Conference delegates were reminded at the outset that they were there to speak and think as representatives of their churches and not as individuals. This was a needed reminder, since church union will not result from brilliant individualism. At the same time, no ground can be won or breakthrough achieved by an army whose soldiers are all cowering in "foxholes" and ordered to "hold on."

The visitor from Madagascar could not help noticing that church-union in Madagascar and church-union in the ecumenical setting seemed to have two different centres of gravity. On the field, three Free Church bodies were coming together. Their major duty was not to override or leave behind the more radical elements among Quakers and Congregationalists. It was the *left* wing that refused to be "bull-dozed" into unity. At Lund, Greek and Russian Orthodox, Old Catholic, Anglicans and right-wing Lutherans were strongly and vocally represented, and they tended to make the pace. It was the *right* wing that set the tone of the discussions, and sometimes left Free Churchmen with the feeling that unless they could accept episcopacy and apostolic succession, high sacramental doctrine and liturgy, there was little hope indeed of union. It is always easier to move Free Church chairs nearer to the massive High Church table than to push the table towards a group of chairs! Another example of this occurred at "Post-Lund," when practically all the discussions on actual projected unions turned on the question of episcopacy and the recognition of non-episcopal ministries. It was not very relevant to the Malagasy situation.

AT the same time, Lund focused attention on certain factors which seemed to open the way to a new approach. Not by theological bread alone shall the Church live, but by every word that proceeds out of God's mouth, and especially the word of *worship*. The Lund report stresses the need—and the privilege—of entering into the worship heritage of other communions. This resulted from the deep spiritual fellowship experienced in Lund Cathedral, when delegates were able to join in the various forms of worship, the Swedish High Mass and the Quaker meeting, the Anglican communion and the Methodist prayer-meeting. This too has been our experience in Madagascar. Malagasy Christians find it natural to think of a United Church since so many of them have joined in united services, or attended Sunday worship in other

communions. They know they can worship profitably together and so are prepared to think of working and planning together.

Lund was profitable too when it underlined the part played by social, cultural and historic factors in keeping the churches apart. When divisions are the result of man's prejudices and fears, there is more hope of dispelling them by God's help, than if the divisions are based on divine sanctions, and varying interpretations of one revelation. Such difficulties as have been experienced in Madagascar have often been primarily non-theological. First of all, there are differences of national temperament, specially apparent when missionaries confer. The Frenchman loves clear, logical thinking, precise, almost legal rules, and centralization rather than regionalism. He draws up statutes and agreements as an essential preliminary to action. The Britisher favours action first, and constitutions built up afterwards on experience. He trusts intuition rather than logic, and refuses to equate unity with uniformity. So the two nations will make differing approaches to the question of church-union.

Economic factors too are not to be overlooked. In the churches under L.M.S. care, economic liberalism is the general rule. Hence the salary of a Malagasy pastor may vary from £3 to £40 a month according to his church. It is surprising how often the underpaid country pastor is in favour of a minimum basic salary rate backed by a sustentation fund, whilst the town pastor clings to the *status quo*!

Nationalism too may emerge in unsuspected forms. The Malagasy have enough of authority in their civic life, and tend to prefer anarchy or individualism in their church life. When the French missionary talks too often of "church discipline" or "pastoral discipline" (and his Presbyterian background rather encourages him in this) the Malagasy pastor looks askance at him, and wonders if he is not being regimented into a "colonialist" church. Many L.M.S. pastors will not hear of college students being appointed to their first probationary pastorate because it reminds them of the French Government system of appointing officials.

THERE is much that must be left unsaid, but "Lund" will have significance for Madagascar if its report can be pondered over by Malagasy church leaders. The Church is so often taken for granted in Madagascar, but the Lund report should draw attention to the doctrinal issues raised by its existence. Church - union is being sought for along practical lines in Madagascar, but the time will come when certain theological issues will have to be thought through by the Malagasy as well as by the missionaries. The work of "Faith and Order" will then acquire new value for the Malagasy Church. Lund will be useful too as it urges the Church to examine and appropriate its full worship heritage, and open its eyes to the unchristian causes behind many of our divisions. And in Madagascar it may fitly remind the Protestant Church that the Malagasy Episcopal Church (child of the Society for the Propagation of the Gospel) is within the orbit of the World Council of Churches and should be living with them in Christian fellowship!

¶ *Every Christian home a mission!*

The Christian Home Movement in India

John W. Sadiq

THE Christian Home Movement in India has not yet reached its teen-age, but within the eleven years of its existence it has, under God, taken deep roots in the soil of the Church in India. The Christian Home Festival, which is observed widely throughout the country—with exuberant zeal in the villages—is the symbol of its growing effectiveness, and has come to occupy an important place among great festivals of the Church.

The beginnings of the Movement can be traced back to one of the many streams of influence which the great World Missionary Conference of 1938 left on India. In the official findings and recommendations of the Conference, there is a section devoted to the subject of Christian Home. "No two institutions," says the report, "need each other so fundamentally as church and home." Again, "In a world where the State and civil authorities assume responsibilities formerly undertaken by the home, we are still convinced that the Christian Home, in either the larger or smaller unit, is the place where the richest experience of self-effacing love may be given and received, and that man must find family again or perish." The specific recommendations made to the International Missionary Council, and through it to the churches, are prefaced by these words: "Because we believe that the home is basic in the Church and nation and that it is the privilege and responsibility of the Church to explore anew the contribution that the Christian home can make towards the establishment of a God-centred and God-controlled society, we consider that the following principles and recommendations should be accepted." Among the recommendations there is one that asks the Council to "urge the Church throughout the world to discover afresh the vital importance of including in its work a programme promoting the development of better Christian homes."

The report of the Tambaram Conference blended with the echo of the Christian Home Movement in China reaching India at this time. In the meantime some of the Christian institutions began to teach courses in Home and Family Life. The two Christian colleges in Lucknow drew up a syllabus which, with modifications, has been followed to this day. Some of the theological seminaries, particularly those at Jabalpur and Poona, made such instruction part of the regular theological curriculum. The Agricultural Institute, Allahabad, established a section which to-day has developed into a full-fledged department in home economics for women. The Bethany Ashram in South India conducted courses for girls getting ready to be married, and also helped those who had been maladjusted to married life. The Mid-India Representative Christian Council had set up about this time a committee dealing with home-life

and had, under the guidance of the late Dr. B. C. Oliver, begun to take interest in social hygiene.

A CERTAIN amount of literature relevant to Home and Family Life had begun to be written. Mrs. Bryce's "Child in the Midst" and "Comrades of the Road," as well as Deaconess Carol Graham's "Light in Our Home," and "Family Gold" were being widely read.

The stage was thus set for a country-wide forward movement. At the suggestion of the Mid-India Christian Home Committee, the National Christian Council, which already had considerable experience of promoting co-operative enterprises, called together a conference at Nagpur in 1941 "to consider the inauguration of a united effort to stress the ideals and meet the problems of Christian home and family life in India." "The Conference was called," says a report, "because of the increasing urgency for co-operation between such experiments as are already being carried on in various fields, and for a further advance in applying in every home the principles of Christ." The Conference recommended to the National Christian Council the setting up of a committee "to collect information about all regular work and experiment along the lines of the Christian Home, provide publicity through talks and articles, suggest new methods of approach, and be prepared to give financial aid for short conferences and other needs." The Council readily accepted the suggestion and set up a small advisory committee under the care of one of its secretaries. Later the Council established a Standing Committee on Christian Home which functions to this day. The Nagpur Conference of 1941 marks the birthday of the Christian Home Movement in India.

How it is organized

The movement is served by a network of channels. Besides the central committee of the Council, all Provincial Christian Councils—now fourteen in number—have Christian Home Committees. Many churches and missions have appointed their own Christian Home workers. In some churches women's organizations, such as the Mothers' Union and the Women's Christian Fellowship, take a lead in promoting the Movement. The work of the Provincial Committees in the north and south is being co-ordinated by two regional offices. The South India Regional Committee has had for a period of time a full-time secretary with an office at Bangalore. Now that office is to be served by an honorary man secretary. In the north an honorary woman secretary keeps in touch with the various regional committees. Efforts are being made to set up regional offices in the east and west of India.

The "Christian Home Bulletin"

From the very inception the Movement has been reinforced by its official organ, the *Christian Home Bulletin,* which under the able editorship of Mrs. L. W. Bryce, has attained a unique position among Christian journals. Twenty-two issues have so far been published. The *Bulletin* has provided material for use by Christian Home magazines in regional languages, several of which have now come into existence. It goes to many other parts of the world, keeping the Christian Home Movement in

India in touch with nineteen other countries. One of the important services rendered by the *Bulletin* is the encouragement of Indian Christian art. Reproductions of pictures from the *Bulletin* have been sold by thousands to adorn Christian homes or to provide Christmas cards and calendars.

The Christian Home Festival

The Festival, which usually lasts a week, takes so many different forms and varying activities in different places, that it will be impossible, in the brief space at our disposal, to do more than illustrate the fact by a typical example:

> We have just had a great Christian Home Festival at Kastur. For a long time we have been planning to have a Christian Home Festival campaign in one of the larger villages to which representatives from other places could come to get inspiration to have a similar festival in their own villages. All the evangelists, their wives and children, and one to four representatives from about 35 villages were to come, so there was much planning beforehand.
>
> On the first evening all the evangelists arrived. Each morning there was a special devotional meeting for them which they greatly appreciated. The first morning was taken up with their preachers' meeting. In the evening we divided into two groups to go and do personal work in the homes. We had previously made out a scheme so that we took a different aspect of the home-life each time we went visiting. We felt that this personal work was really the most important part of the whole affair, when we tried to put before the people the ideals of the Christian Home life, and explained to them the chief object of the Festival, namely the dedication of the home to Christ. We were well received in the homes, and the people listened well to what we had to say. The second day, both morning and evening, was entirely taken up with this visiting. In the evenings, after food, we had special gatherings for the people.
>
> ON the evening of the third day all the evangelists' wives and children arrived. Bullock-cart loads arrived from all directions. What a family! There were sixteen children ranging from six months to ten years in the happy crowd.
>
> The next morning, at the end of the devotional meeting for the evangelists and their wives, we had the Communion service. It meant more than one can easily express to these people who live in lonely villages, with very little Christian fellowship.
>
> The next day was the actual Festival Day. In the morning the house-visiting was done. At 4 p.m. we set out from Premalaya in procession, some of the children leading the way with their brightly coloured paper flags. We went to every house singing lyrics. We had told the people previously to be ready as families to join in the procession when we got to their house. I shall never forget the sight and the thrill of seeing the procession getting longer and longer as we went along. Practically every family joined in, and as there are over fifty families you can imagine the length of the procession by the time we got to the church. We stopped outside the church and the names of each family were read out and the people requested to go and sit in families, not in the usual way with men on one side and the women on the other. Of course this was a new idea to them, but they took it up. By the time every one was in there was hardly room to sit down, but it was grand to see the church packed like that. We had a very happy service during which

six or seven children were baptized.

At the end of the service we had the special Service of Lights. We had previously given out small earthen lamps to each family. At this point in the service the principal woman in each family came forward and lit her small lamp from the one which the missionary's wife was holding. In the front of the church was a cross which was also lit up by these small lamps. By this time it was just getting dark, and it was a most impressive sight to see the church lit up entirely by these lamps. The women all repeated their prayer of dedication and then everyone stood up and repeated the words, "Christ is the Light of the World, Christ is the Light in our Homes, Christ is the Light in our Hearts." After the closing prayer they all went home and the women lit lamps for their husbands and each member of their family. They waited in their homes for the minister or evangelist to come and give the special prayer of blessing to the home. It was a great service, and was not only an inspiration to our Christians but a great witness to the Hindus of the village who were all asking, "What is this festival?"

After the service we gave food to all the visitors who had come from other villages; some had come about thirty miles. We must have fed nearly two hundred people. There was real team-work in the cooking department which was a great help.

This was not the end. After food one of our senior evangelists gave a *satya bhajana* (music and preaching) on the Christian Home. How our people love these and will sit entranced for two or three hours listening to one! This was particularly good and was a fine ending to the day. It was just about midnight when it was over.

And so ended our Christian Home festival. No, that's not true. We hope and pray it was but the beginning, as the inspiration will live on.

From the Christian Home Festival in Daulatabad comes the report, "The results of the observance of the Festival have been amazing. Broken families have been reunited, discipline in homes changed from beating and cursing to gentle and constructive ways."

Conferences

FROM the Christian Home Festival we pass on to Conferences which are being held in many parts of the country. Here again it will not be possible to give any adequate idea of the scope of their discussions or the variety of problems and programmes with which they deal. In conferences we have now reached a stage when representatives from different language-areas can come together. Two such conferences have recently been held, one at Raipur for all Hindi-speaking areas in the north, and the other at Bangalore for all South India. The concerns of these conferences will be indicated by some extracts from their "findings."

The Raipur Conference stressed the need for nursery-school and parent guidance. The same Conference passed a resolution requesting the National Christian Council Christian Home Committee to sponsor the preparation of a series of booklets for the family, psychologically planned for all life, taking into consideration the needs of different age-levels.

The subject of family planning is highly controversial, but the Conferences frankly discussed the subject. Raipur, for example, passed the following resolution:

> Because of the great increase in population in India to-day a great

deal of attention is being given to "Planned Families" in the Press and through special clinics. Therefore we request the Christian Medical Association to make a statement on the subject of Family Planning from a Christian medical point of view, and to make information available through Christian hospitals to families who wish to increase their families or who desire for financial or health reasons to limit them. And when and wherever possible, we advocate the establishing of a clinic to serve the whole family for physical check-ups, inoculation and family counselling.

THE inter-relation of the family and the church is being increasingly realized. In the local church the minister is the key person, and yet because of the lack of adequate training as well as his economic condition, an average minister in India cannot do what is expected of him. The Raipur Conference was very conscious of this and had the following words to say:

> The Church is Christ's chosen method of doing His work in the world. The Family is the basis for the building of the Church. These two are inseparable; and the pastor must be trained to help the family in every way possible. Therefore we request the Committee on Theological Education to recommend that all Theological Colleges in India include a course on the Family in their curriculum. The course should include a study of the individual family and methods of counselling so that the pastor may help members of the congregation.

The Conference proceeded to say:

> The pastor's home should be for his congregation an exemplary Christian home. It should be open to all, but this is hindered by the low income of the average pastor. Therefore, we request the church councils to consider taking steps towards developing a tithing Christian community in India which will give them the needed financial security to the pastor and his family. In this way the pastor can have an open house and young men who are concerned about the education of their families need not fear entering the ministry of the Church.

One of the criticisms often laid against the Christian Home Movement has been that it has not concerned itself actively with some of the burning social problems affecting family life, such as the system of dowry, and family indebtedness. These problems are more acutely felt in South India. The South India Conference discussed these frankly and freely and made helpful recommendations.

The South India Conference laid great stress on the need for integrating the Christian home programme into the regular programme of the Church.

Institutes and "Workshops"

Institutes and "workshops" are being reported from many areas. These differ from the conferences in that here the main purpose is not so much to confer and consult as to get busy in producing programmes and materials. We may illustrate this from one or two areas. A report from the Deccan says: "We have just had a workshop on a Flannel Board for seventeen village workers. Each one made a flannel-board talk on the Christian Home to take back with them and two Bible stories. It

has been a lot of hard work, but very worth-while." Here is another: "A successful workshop for Maharashtra was held in February at the Spiritual Life Centre, Nasrapur. Those who attended it divided into small groups, working on the following topics: Family Worship, Christian Marriage, the Church and the Family in a Christian Home Programme. Each group had a leader who had done previous preparation, and some reference-material was provided. Before the workshop broke up the groups laid their findings before one another for criticism and approval. They then met together in the little church and used an abridged Service of Dedication for the Family adapted from *A Source Book on Home and Family Life*.

Educational Approach

Another important approach to Home and Family Life is being made through educational methods. Reference has already been made to the courses which some Christian institutions had begun to teach as part of their curriculum even before the Christian Home Movement was organized. Mention should here be made of the various ways and forms in which this educational method is being used and developed. Besides the schools and colleges, theological seminaries and *ashrams*, some very interesting courses are being developed through special institutions. Here for instance is a Brides' School of which the report speaks as follows:

> Last May we opened the school for these young brides . . . who have just come into the boys' homes to live. In addition to the regular subjects and their religious teaching, they are learning sewing, cooking, personal hygiene and chicken-raising. A class in midwifery will start in July. They are learning to read rapidly and are keen to know the songs and to read the Bible so that they may some day teach the women of their husbands' villages. . . . It is fun to see the husbands falling in love with their own wives as they see them blossoming into such attractive persons.

THE educational effort is being reinforced by audio-visual aids. Three film-strips on the Christian Home have been recently prepared and are proving immensely popular. Made in a rural setting, they are particularly helpful in teaching people in the villages. The first of these deals with Marriage, the second with Young Parenthood, the third with the Family. Other filmstrips are in preparation. Pictures have already been mentioned in connection with the *Christian Home Bulletin*. An excellent teaching course, entitled "The Christian Home Yardstick," is being taught, with the help of flannelgraph cutouts and an illustrated booklet. It may be mentioned here that posters, attractively printed, are proving a very valuable source of teaching-material. Music is beginning to be used with great advantage. Some gramophone-records have recently been prepared through the Audio-Visual Aids department of the National Christian Council. These are useful both for teaching and for preaching.

Literature

The need for literature has already been indicated. It is, however, a matter for thankfulness to God that the volume of literature produced in India is steadily increasing. An attempt is being made by the Central Christian

Home Committee to prepare a comprehensive bibliography of published and all available literature in India in English and the various regional languages. The material gathered from some five or six areas indicates that the number of books, pamphlets and magazines, taken together, is by no means negligible. The recent meeting of the central Christian Home Committee has decided to secure the publication of a series of basic books in English, dealing with the various aspects of Home and Family Life to meet the need.

Future Plans

FUTURE plans include, beside literature, a Five-Year Plan with varying emphasis each year on some important aspect of Home and Family Life. It is hoped that the major emphasis during 1954 will be on "Christian Marriage." It is also hoped that an All India Conference on Christian Home and Family Life will be held early in 1954.

Everywhere and in every department of Christian work, the concerns which the Christian Home Movement symbolizes are being recognized, and yet how much remains to be done! There are problems such as those of dowry, debt, and caste which the Movement has scarcely yet effectively tackled. The problem of inter-religious marriages, the question of family-planning, the situation arising from a large number of married women gainfully employed, the difficulties arising from the gradual secularization of education, the effect of conversion on a family of which only a section has accepted the Christian faith, the problem where a genuine inquirer may have more than one wife—these and many other questions are important, but we have hardly touched their fringe. Above all there remains the all-important task of bringing into Christian homes a sense of mission to the world.

Recent ecumenical thinking has given to the word "mission" a new connotation, or perhaps it would be truer to say that the word is being once again invested with its New Testament meaning. Christian homes are the vital base of the entire Christian enterprise, and as such ought to possess a sense of mission. It is only when our homes have been infused with this sense that all other problems, including those mentioned above, will fall into their proper perspective and find satisfactory solution. To this task, then, we address ourselves in the coming months and years. Our slogan will be "Every Christian home a mission."

LAY PREACHERS IN INDIA

A body of lay preachers in which women will be eligible to serve is being created by the Church of South India to work in the churches and among non-Christians. Qualified candidates recommended by a special committee in each of the fourteen dioceses will be commissioned by the bishops and issued with licences renewable yearly. Each will be attached to a specific parish, without remuneration.—*E.P.S.*, Geneva.

Where are the China Missionaries?

S. Samuelsen

Note: We print herewith the third article in the series, "Where are the Chine Missionaries?" We are most grateful to the Rev. S. Samuelsen, of the Egede Institute, Oslo, Norway, for the painstaking work which lies behind thi brief article. The countries included in this survey are Denmark, Finland Norway, Sweden, Germany, and Switzerland. Detailed figures for each country have been supplied by Mr. Samuelsen and are available on request —ED.

As far as the Continental missions are concerned, China seems to have been a comparatively large mission-field. The following table indicates the position of China in the Continental European foreign missionary enterprise in April, 1948, immediately before the China exodus started:

Number of missionaries in April, 1948:

	Men	Wives	Single Women	Total
Denmark ...	21	19	41	81
Finland ...	10	5	27	42
Norway ...	105	91	99	295
Sweden ...	96	87	91	274
Germany ...	63	62	77	202
Switzerland ...	48	45	40	133
	343	309	375	1027

According to the statistics given above, as a result of a survey of the reallocation of the Continental European missionaries to China, it can be seen that those six countries, Denmark, Finland, Norway, Sweden, Germany, and Switzerland altogether had 1,027 missionaries engaged in mission work in China in April, 1948. They represented in all 43 different missionary societies. It really was a large group of European witnesses for Christ in China.

Many of these missionaries had been engaged in missionary activities, such as preaching, teaching, and healing, for many years out there. All of them had certainly thought of many more years to be spent in various parts of China proclaiming the Gospel of our Lord and Saviour, Jesus Christ From the missionary point of view things looked rather bright and hopeful. People all over the country were friendly, approachable and willing to listen to the Gospel. The missionaries had their hands full, never lacking opportunities to contact young and old. Politically it did not look so bright. The political situation gradually changed. The Communist military forces gained more and more ground and, in course of time, the Communist régime took over the government of the Chinese people. It meant an entirely new political and social ideology and outlook. In consequence it also meant an anti-foreign and anti Christian attitude towards the Mission and the Church. The Christians in general, and the leaders in particular, have, since all started, had to go through very difficult and confused times In fact, it has been very trying both for the Christians and for the Christian leaders.

It certainly was a sad time when the missionaries, even the most optimistic of them, had to accept the seriousness of the situation and the consequence of the attitude of the new régime towards the foreign missionaries in China. The missionaries did not have any altern

tive but evacuation. On the one hand, they were given no opportunity to do their work. On the other hand, their presence on the mission-field would most likely become a menace to the Chinese Christians and their leaders. In a great many cases the missionaries were strongly advised by the Chinese church-leaders to evacuate. Gradually the missionaries all over China had to leave behind the evangelistic, educational, and medical work, which they had been doing for many years. According to the statistics given below, there are only two European missionaries still on the mission-fields, namely, one lady in Manchuria, and one man in Central China.

It is, of course, sad to think of the present state of affairs in China. One should not forget, though, that the missionaries in that great land in China had been trying for many years to build up an indigenous church there. The aim had always been to promote close co-operation between the missionaries and the Chinese co-workers, and between the Mission and the Church. The Chinese themselves had actually taken over more and more of the responsibilities, with self-government, self-support, and self-propaganda as the fundamental principles. It is to be hoped that the congregations were not quite unprepared when the worst came to the worst and the missionaries had to evacuate.

To begin with, the situation was somewhat confused and obscure. The various missionary societies were uncertain as to what they should do with the large body of missionaries who had come out from China. Most of the missions chose a sort of "wait and see" policy, and the majority of evacuated missionaries spent some time in Hong Kong, while they were waiting for further instructions from their home-boards. Those who had been out for a comparatively long period were advised to return to their homelands. Others were transferred to other mission-fields, whether in the Far East or elsewhere.

WE have tried to trace the whereabouts of the ex-China missionaries from the Continent. When we have succeeded in re-allocating all of them, it is due to the fact that our survey has been met with the most sympathetic understanding and response from the various mission secretaries and other representatives of the missions in those six countries where we have carried out this survey. The 1,027 missionaries mentioned in the table above, have been reallocated as follows:

	Men	Wives	Single Women	Total
Hong Kong ...	7	5	10	22
Formosa ...	6	4	10	20
Japan	52	47	57	156
Manchuria ...			1	1
Central China	1			1
Malaya	10	8	15	33
Indonesia ...	1	1		2
Siam	3	2	2	7
India	3	3	4	10
Ceylon	3	3	1	7
Africa	10	10	17	37
North Borneo	1	1		2
New Guinea ...	1	1		2
Other Fields ...	2	1	2	5
Superannuated	26	24	36	86
Deceased ...	9	5	15	29
Married (Women)			13	13
Home church	83	81	52	216
Missions, Headquarters, Deputation work, Students' work, etc.	98	92	81	271
Other work ...	27	21	59	107
Grand total	343	309	375	1027

The number of missionaries who have been transferred to mission-fields *outside China proper*, is 305. That means 29.7 per cent. of the total number of evacuated missionaries from China. More than one half of them, namely, 156, have been transferred to Japan; 487 missionaries have been engaged in work at home, 216 in churches, and 271 in missionary posts, such as deputation work, administrative work, and students' work. In addition to these, 107 missionaries have had to take work outside the ordinary work in church or mission, mostly because of financial problems. Altogether 594 missionaries, or 57.8 per cent., are now working in their home-lands. It is only natural that those who were approaching pensionable age have retired from active service, since their mission-fields have been closed. The number of superannuated is not very large, only 86.

THE most important question now is whether we as missionaries and missions really have learnt something from the painful experiences which we have had in China. That still remains to be seen.

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An Indigenous Nursing Service in South Africa

R. H. W. Shepherd

IN December, 1949, there died in Johannesburg, South Africa, one who made a remarkable contribution towards establishing in Africa indigenous Christian medical and nursing services.

Dr. Neil Macvicar was the son of a Scottish manse, being born on 1 August, 1871. From the age of fourteen, for five years he served an apprenticeship in a lawyer's office, but during these adolescent years, largely through the influence of David Livingstone, he became intensely interested in the people of Africa, and decided to become a medical missionary. In the later stage of his apprenticeship he began to study in the evenings with a view to entering for the Edinburgh University Local Examination. His brilliance as a student was foreshadowed by the fact that, when a second language was demanded, he offered Greek, which he had never studied, but passed the preliminary examination in it easily after only six weeks of study.

At about the age of nineteen he began life as an Edinburgh student. At the beginning especially the pressing problem was finance. The help he could get from home was limited. So he sought out cheap lodgings, paying indeed only five shillings per week for his room, and five shillings for food. It was his custom to lunch at the cost of a penny—a halfpenny scone and a halfpenny glass of milk. He could not afford a fire in his lodgings, and so he sat in the cold winter nights of Edinburgh with what poor clothes he had wrapped round him, but still shivering as he studied.

In his final year he fell ill, first with an attack of smallpox, and later with a serious attack of scarlet fever. Yet, despite all, in that same year he graduated M.B., C.M., with first-class honours and as the best student of his year. His professors—all men of the highest distinction in medicine and surgery—testified to his outstanding achievement.

He offered for missionary service under his own Church, the Church of Scotland, and was sent to Blantyre in Central Africa. The Blantyre Mission had been founded about twenty years before, and faithful medical work had been done, but still it was the day of small things. Macvicar soon mapped out different lines of development, and one of these was the training of young men to dress ulcers, give medicines, take temperatures, and do a little sick-room cookery. Of this scheme he declared:—

> As a medical mission we feel that we are still dabbling on the edge of the great sea of suffering that lies on every side of us. If the problems of disease and death among surrounding tribes are to be seriously tackled, we must increase our effectiveness: we must multiply ourselves. This is one feasible way of doing it, and at present we see no other. We must establish a large Native hospital at Blantyre with

proper equipment and proper attendance. We must then scatter over the surrounding country small dispensaries each conducted by a properly trained and certificated Christian Native dresser and dispenser, whose business it will be to attend to all small ailments himself and to send all serious cases to the central hospital. There is no reason why the extension of the medical work should not go hand in hand with the extension which is already taking place along similar lines of the teaching and evangelical work of the mission. This is no new idea, although we believe it is new in Central Africa. It is a method whose soundness has been proved in India, in China and in Cashmere. In a civilized country it would be a grave error to encourage men to practise medicine and surgery in a practical way. In an uncivilized country where doctors are unable to attend personally even one in a thousand of the patients in their districts they are justified in doing so. Indeed, if they are sent by a Church to relieve as much suffering as they can, this is the way for them to attain their end. If we can produce men who have a thorough practical knowledge of aseptic dressings and ordinary nursing and who are strictly limited by clear limitations in their use of certain medicines, and can establish these men with their appliances far and near throughout the country, we shall confer a boon of no ordinary kind upon the people of Central Africa.

Macvicar waged a terrible fight on behalf of patients, black and white, suffering from malaria and blackwater fever, from wounds caused by wild beasts, and from smallpox. In 1899 a smallpox epidemic swept down from German East Africa. Macvicar organized a team of African assistants and vaccinated over a wide area. In all, 30,000 children were vaccinated, It was significant that the grown-ups were generally survivors of previous epidemics. Smallpox was then very deadly in Central Africa. It seemed to come through the Arabs from the Zanzibar coast.

THROUGH a misunderstanding, Macvicar's outstanding work in Central Africa came to an end at the close of his first furlough. He was, however, taken over by the Rev. Dr. Stewart, Principal of Lovedale, and began work at the latter Institution in October, 1902. Almost immediately, aided by the matron of the Lovedale Hospital, he began the training of African nurses. Few paths of service can have presented so untried a way. Only a man and a woman of infinite faith, vision and patience could have chosen and trodden it. From the beginning it was a stern fight against prejudice of both Black and White. To the Black it appeared unseemly that a young, unmarried woman should perform the duties a nurse must undertake. To the White it seemed an invasion by the incompetent in a sphere requiring mental aptitudes which only centuries of civilization could produce. The training was begun with two probationers or student-nurses, both formerly pupils of Lovedale Girls' School.

Both doctor and matron insisted on absolute punctuality, obedience and attention to duty. Equipment was none too abundant, conditions were simple and even Spartan, hours were long and duties were fatiguing. But the best service that could be given was demanded.

Minor breaches of discipline were dealt with by the matron, but in regard to graver matters the

probationers were sent to Dr. Macvicar as medical superintendent. The writer has heard an African nurse, who has given more than thirty years of outstanding service in a city location, tell of how she was sent to Dr. Macvicar because of a failure of duty. His methods were different with varying individuals and were quite incalculable. Perhaps through familiarity with Bantu family methods, she felt that in her case the superintendent could do nothing less than use a *sjambok* (leather whip). But he spoke to her solemnly, read a passage of Scripture whose aptness made it seem to have been written for her alone, and then he engaged in prayer. So poignantly did the interview impress her, that before it was over she was wishing that the *sjambok* had been the weapon of his choice and not the spiritual ones!

This pioneer venture of training African girls as nurses was watched with intense interest by those involved at Lovedale and by others further afield. It was matter for rejoicing when one of the nurses, who had been in at the beginning, at the close of three years obtained the hospital's certificate of proficiency and so became the first trained Bantu nurse. In 1907 she passed the nursing examination of the Cape Colony Medical Council.

An acute difficulty that marked the early years was that of obtaining employment for the nurses when they were trained. There were practically no other mission hospitals. General hospital services were not largely developed in South Africa, and European nurse-probationers were plentiful. Thus, even in public hospitals where the majority of the patients were Africans, it was found, especially in the small hospitals, that the European probationers were required to attend all the patients, African as well as European, in order to qualify. Thus, though applications were made to hospitals in different parts of the country on behalf of African nurses, for a time the replies in every case were negative.

IN time, however, the *impasse* was resolved. A hospital in a Native territory was the first to employ one of the nurses. Others were sought: a colliery company employed one, a municipality followed and later two were asked to start at the mines in the locality of Johannesburg. In time municipalities were the largest employers. Some were employed by missions, and one early filled with credit the position of Sister in the Lovedale hospital. So thorough had been the training given them that when they went to work in other hospitals, they did not give trouble by objecting to do any unpleasant duty. Some indeed soon established a reputation for themselves by their work. Thus the day came when the demand for nurses far exceeded the supply.

As each nurse went to employment, Lovedale followed her career with unflagging interest. Eventually a map was set up showing by miniature flags where every nurse was employed. Reports concerning each of their doings were eagerly received and recorded. Thus in time an impressive body of evidence was built up, showing that nursing training evoked qualities of character and intelligence in Bantu young women which enabled them to render a service of great value to

their people and the country generally.

In 1927, the President of the South African Trained Nurses' Association wrote in the *Journal of the International Council of Nurses:*

> The training of Native nurses in South Africa began nearly a quarter of a century ago; a number of nurses have qualified for the full General Nurses' Certificate of the Colonial Medical Council and two for that of the Natal Medical Council, so that the training of Native nurses has passed the experimental stage. The record of the trained nurses who have gone out has been excellent, proving that the Native girl has a distinct aptitude for the work, and that, after a course of careful training, she may be depended upon and safely entrusted with the responsibility of hospital and district appointments. Her value is already known to Municipalities and other public bodies, and the demand for the nurses is greater than the supply.

THE battle largely won, one hears occasionally an echo of the opinion once expressed by a doctor to a government commission "It is *impossible* for a Native girl to be a hospital nurse." Occasionally there is a demand from some quarter, generally more or less obscure, that the certificates given to African nurses should be marked in some way as inferior. But those are not the common views held in the ranks of the nursing profession or among the informed public.

To-day nothing seems more fitting than that the African sick should know the ministry of the African nurse. In all quarters of the land—in sordid town locations, in Native reserves, in town and city hospitals that provide wards for Africans—are working to-day and earning good testimonies African women who hold the full nursing, and also maternity, qualification. Thus the pioneer work done by Dr. Macvicar and Miss Balmer, the matron, has blazed a trail that now thousands travel. Along it have streamed the products of other mission hospitals which followed Lovedale's lead, and now public hospitals add to the throng, because of the training that they give. A recent census showed that some two thousand African girls are under training as nurses in the Union of South Africa. Admittedly, there have been misfits and failures, as with all professions and races, but these do not affect the general estimate.

Dr. Macvicar has a memorial in Lovedale in the large Macvicar Tuberculosis Hospital, erected at public expense, and Miss Balmer has been commemorated in the "Mary Balmer Nurses' Home" nearby. But perhaps their truest memorial is seen in every African woman who has earned the right to wear the full nurses' uniform and insignia. When Miss Balmer retired in 1926, after twenty-three years of sterling Christian labour, nurses whom she had trained presented her with an address in which they used the words, "We are what we are because you trusted us." When Dr. Macvicar passed away, an African doctor declared at his graveside: "His memory is . . . perpetuated in the service of hundreds of African women trained in the noble profession—nursing the sick. One would have it that every African woman who to-day wears that strap across her shoulder remembers

that she owes it to the courage and faith of this man."

In all his work Neil Macvicar was sustained and inspired by deep religious faith. While he could not subscribe to every article of the Christian Creeds, he was no mere humanitarian, but one devoted to God the Father and Jesus Christ, His Son, our Lord. It was as a missionary of the Christian Church that he laboured in all his training of the nurses. He declared that a hospital ought to be a living Gospel. It was the most notable concrete expression in modern life of the teaching, "Let us not love in word, neither in tongue, but in deed and in truth." Hospital work was Christian love expressed in deeds. In his wards, the daily prayers and Sunday services were a means of keeping ever before the patients the love of God in Christ Jesus our Lord, and also of pointing out that both sickness and health are sent by our heavenly Father in love for our perfecting.

WHEN in 1937 Dr. Macvicar came to write his last annual report as medical superintendent, he made some observations on the Lovedale Hospital as a centre for training nurses. He emphasized that the missionary character of the hospital derived from its origin in a Missionary Institution, and that this was the mainspring of its success. "Character training," he added, "is the backbone of the nursing course, and it has been the task and privilege of the hospital to turn out good nurses who are at the same time good women.

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The World To-day

E. J. Bingle

The Gap in Japan

FROM Japan the news of Christian activities is still somewhat contradictory in character. There still come reports of crowded meetings, with many signing cards and much interest—such meetings are apparently successful when conducted by leaders and groups with widely differing Christian emphases. Yet the gap between such successful evangelism and the building of strong, growing churches seems to remain as wide as ever. The churches have not grown in any measurable degree when compared with such widespread interest, to put it at its lowest. Newspaper evangelism has been resumed and in another part of this journal there is an account of this evangelistic method which has already proved its value in post-war Japan.* Here again interest rather than fruit in any quantity seems to be remarkable. Again, it is reported that Kagawa's paper *Christian News* has achieved a circulation of 30,000 weekly, which is a record in Japan, and presumably this must include a fair number of non-Christians. The Japanese churches are highly organized, and appear to have their full quota of committees for this and that; they are beginning to stretch their hands out to missionary work overseas, to the islands of the Pacific and as far as Brazil. There are numerous Japanese Christians in public life: at the last election nineteen Christians were elected to the Diet, by no means all of the same party colour. All this strikes one as admirable, but also as setting a problem—until one realizes that this problem of the gap is not purely a Japanese affair, though conditions in Japan may have aggravated it.

Decision Taken—Account Rendered

In three areas in Africa serious—and as they seem to us, momentous—decisions have been taken, but the results have still to be measured, and it may take many years to estimate their significance.

In South Africa the elections have placed the Nationalists firmly in the saddle of government, and many observers think that this is likely to be permanent. Since the elections the constitution, already slanted towards the Nationalists, is likely to be manipulated still further in that direction in order to buttress their structure of *apartheid,* which requires a long period of time to be worked out fully. It is noteworthy that the election was fought between two parties, both of European extraction, whose racial policies and presuppositions did not differ so markedly as the clamour of election rivalry might seem to suggest. What is the peculiar responsibility of the Nationalists is the fact that they deliberately chose to fight the election on a racial issue. By so doing they have not only obscured the complex issues of South African politics (and even more economics) which in many cases cut across the racial issue, but they have proclaimed and made certain that racialism is to be the issue throughout Africa. The reverberations of this issue, with its falsification of the real problems of life in Africa,

*See page 203

are already heard in the United Nations, in Asia and throughout Africa. When the issues are falsely presented, men are driven to false, dangerous and possibly disastrous decisions out of accord with reality.

IN Central Africa the decision in favour of federation has now been taken, though the details remain to be worked out and will require parliamentary sanction at Westminster. Here the issue was still more confused: it did not prove possible to reach a clear and united Christian judgment on it, in this country or on the spot. It is notable that the two missionaries representing African interests in the Northern Rhodesia legislature voted against federation, while the missionary in charge of African welfare in Southern Rhodesia was strongly in favour of it. The decision having been taken, what remains open to Christian judgment and influence are the details still to be worked out and the spirit in which the scheme is put into practice. The substance of the much-proclaimed partnership (with its ominous undertones of predominant and subordinate partners) is a matter of economic and social relations even more than political decisions. The test of sincerity will lie in these areas of action and it is here that Christian witness may yet play a decisive part.

In the Sudan the decision has been taken that the condominium shall be an independent State, though what form it will take has yet to be worked out through the complicated electoral arrangements which have been specially devised. The real issue seems to be whether the new Sudanese State will be a subordinate partner of Egypt participating in its racial and religious policies or will achieve a measure of real independence. There seems to be little doubt that the new State will be in some sense an Islamic State, though what this may mean for the tribal peoples of the South and their Christian minorities is a matter of conjecture. There seems to be little use in resting our hopes on paper safeguards; in any case a new and in some ways very difficult situation is likely to arise for the work of missions in the whole of the Nile valley. Such a situation is not to be regretted if the alternative is the support of outside foreign governments to maintain such work.

In the West Indies decision has not yet been taken, but it begins to look as if the hope of a West Indian federation is about to revive. After a first blossoming it began to dwindle and even now its future is uncertain, as there are serious differences between the islands over the whole question. Here again it looks fairly obvious that the islands would stand to gain by a larger measure of political and economic unity, but tradition and particular interests cut across it. The churches themselves are not in such a happy position as to offer any guidance. They have not yet achieved any comparable unity in the area which could point the way to the State; in fact, they are beset by the same problems of poverty, distance, difficult communications, to which we must add wide differences of ecclesiastical outlook which render it impossible in some places for Christian bodies to take counsel together, let alone co-operate in the cause of their common Lord.

A Five-year-old Church

Five years is not long in the life of a church, but the first five years

of any church must necessarily be of special significance. This is even more true when applied to the Church of South India, which is in many ways unique as a combination of episcopal, presbyterian and congregational traditions, as well as a cross between Europe, India and America. A deeply interesting account of the first five years of this new Church has recently been published* and it offers much food for reflection on the situation in South India, the rest of India, and nearer home. There has been real growing together between the uniting sections, the happiest borrowings and adaptations appearing to be in the field of worship and liturgy. Whether this new Church has yet become in any real sense an Indian Church seems to be questionable: the problem of Indian leadership has not yet been solved, nor has the linked problem of dependence on foreign resources. At least, on the evidence of this book and on other testimony, the new Church is aware of these problems as never before and is perhaps in a better position to move towards their solution than its former constituent units. There is good evidence of its sense of mission as well as of its contribution to unity and it may well be true that it is not the Church of South India which is abnormal but the separated Churches in the West which are united with it or hesitate so greatly about giving it their approval.

News in the News

The complaint recently made in these pages that there is little in our daily newspapers of special interest to those concerned with the Church and its missionary affairs has not been valid in recent weeks. Both Church and mission have figured prominently and painfully, but it is not easy to gain a correct perspective from isolated news-items.

IN India the question of the admission of "evangelistic missionaries" has been the subject of pronouncements which sound as if they might be official but which do not agree entirely with the recent policy of the Indian Government on this vexed question. The Government's policy in this matter in recent years has not been entirely consistent, but if the reports are correct and they represent a settled policy, it looks as if it will be impossible to obtain entry permits for "evangelistic missionaries" as distinct from educational, medical and philanthropic workers. This may represent the permanent adoption of the policy of "no proselytism," of which Mr. Gandhi was the outstanding exponent; it may be a swing towards the Hinduizing groups in politics; it may have something to do with Mr. Nehru's accusations against missionaries for alleged separatist activities in Assam. Further news has not come to substantiate any of these possibilities. If it be true, it also remains true (1) that a Christian's witness is a witness for Christ whether he be a doctor, a teacher, or what else; (2) that the responsibility for the evangelization of India must rest on the Indian Church; (3) that the Church outside India remains under the responsibility of assisting this work by whatever means lies in its power, material or non-material.

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In Persia the news regarding the Bishop in Iran has been conflicting but it appears that the Persian Government has now decided that he must leave. Bishop Thompson is known to many readers of this journal. In a recent letter from Isfahan he wrote of the difficulties of the work, especially the sad closing of a hospital in a town where anti-foreign feeling was more pronounced than elsewhere, of the shortage of staff and the reallocation of workers: again, of the fact that in such a situation church-union and co-operation in the Christian Council of Iran become matters of supreme importance; but above everything else of the wonderful backing from the prayers of others and the sense of peace and quiet which have been granted to them. Another curtain seems to be partly drawn.

IN Africa a glowing tribute has been paid in *The Times* by that expert in African affairs, Miss Marjorie Perham, to the steadfastness and grace of those Kikuyu Christians who have refused to go the way of Mau Mau, who have not carried arms, who have co-operated with fellow-Christians in maintaining their very existence and Christian witness in the face of what appears almost certain extermination. The Christian community has been stripped bare (in one area it is reckoned that of 20,000 Christians only 800 have refused to take the Mau Mau oaths), but its witness has been magnificent. We may trace here some influence of the Revival which has been described in previous issues of *World Dominion*.

In East Germany persecution of Christians and especially of Christian youth groups has been alleged in a statement of the Lutheran Bishops led by that doughty fighter, Bishop Dibelius of Berlin. It is to be remembered that the large mass of Protestants in Germany are to be found in the Eastern Zone, where they have already resisted on the issue of religious teaching in schools. Some of their leaders last summer in western Germany indicated that they expected much more severe treatment on their return to the East; this has apparently proved to be the case and it fits in with the aim of communist régimes to confine the Church within the narrowest possible limits, with a view to ultimate extinction. But even here witness has proved possible.

In Colombia persecution has not yet ceased, nor have the protests made so far proved of any avail. So the Church is linked in suffering across the world.

Religion in Education

In the strife of competing ideologies which is taking place across the world one of the acknowledged problems has been that, while a totalitarian State is free to carry out processes of indoctrination, brain-washing and the like on a national scale, the democratic States have felt uneasy about such procedures on behalf of their own ideals. Many indeed have felt that such procedures are the very negation of their ideals, while others feel that to do nothing is to let their case go by default. The difficulty becomes acute when it touches on the problems of the place of Christian teaching in a State-supported and controlled educational system. In Britain the battle of half a century and more ago was ended by a compromise

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WHERE THERE'S NEED—THERE'S

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on non-denominational Scripture teaching in State-schools; to this compromise there has since been added a further compromise in non-denominational Christian worship in the schools. In the United States the separation between Church and State written into the Constitution was carried out far more thoroughly in the exclusion of religion from the State educational system.

IN recent years there has been much questioning of the existing arrangements in Britain, the United States and elsewhere. The dissatisfaction has arisen from various reasons. The educational theorists, the philosophers and, to a lesser degree, the psychologists, have all felt the need for a philosophy which would inform and give purpose to the content of education. Churchmen have argued that public education is a body without a soul. The need to present a deeply felt as well as a reasoned alternative to Communism has led educationists to seek for something deeper than nationalism, "the American way of life." In the end they come to the deepest of man's problems, his need for God, but it is no easy task to translate this into forms which can be assimilated into a public-school system (in the American sense) which rests on the exclusion of religion from the schools.

The problem is complicated by many factors. There is no real agreement between the philosophers and the theologians over what is meant by religion. American Protestantism is riven by deeply embittered quarrels, while the fear of Roman Catholic infiltration into the State-schools is very real and has some basis in fact. The tensions of American life are already many and severe and the religious issue might well prove a further cause of division.

Nevertheless, if there is to be such a thing as an American culture—or to put it even more broadly, a democratic culture—it must rest ultimately on religious foundations, in beliefs deeply and sacrificially held about God, man and the universe. Nothing less will enable men to stand in the storm which is already upon us, such is its severity. But—and this is a point which Christians in America and elsewhere are apt to overlook—Christianity is not simply a convenient plank in an anti-Communist platform: it is the truth of life and the foundation of living, or it is nothing. It is not a means to something else, however noble.

Going to Church in the United States

In these pages we have offered some information and comment on the statistics of church-membership in the United States; the steady increase in church-membership in recent years, which has been spread over all denominations, has been noted. The question has however been raised as to the relation between these mounting figures and the figures for actual church-attendance. The latter are much more difficult to come by and are less reliable. One survey of this kind has recently come to our notice and is of interest.

It is estimated that about one-third (32 per cent.) of the population of the United States goes to church every week. Within this figure the Roman Catholic population has a far larger proportion of church-attendance (62 per cent.) than the Protestants. Of the Protestant groups 25 per cent. attend

church regularly, and there are wide variations within this figure, the Baptists heading the list with 28 per cent., followed by the Methodists, Episcopalians, Presbyterians, Lutherans, and the Congregationalists last with 10 per cent. The Jews are still lower than the Christians with a regular Sabbath attendance of 12 per cent. The proportion of women attending church is larger, but only slightly so, than the men: the proportion of young people (18-24 years old) is a little above the national average. There is no rural or urban preponderance in church-going, but there is a very wide difference between church-going in the New England States and the Pacific coast: the proportion for New England is almost double that of the West coast.

WE are not able to vouch for the reliability of these estimates, though they appear to be not improbable. We have no comparable figures for Britain, though from time to time startling estimates have appeared which allege that from 2 to 10 per cent. of the British people attend church services of some kind on Sunday. The figures by denominations would also be interesting, if they were available. Nor is it clear what case if any these figures were meant to serve, unless it illustrates the more disciplined character of Roman Catholic church-going. Even this may be a local phenomenon when we bear in mind the very different figures which have been quoted for South America.

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Where the Churches Can Unite

THERE are four key-words in the New Testament : love (*agape*), grace (*charis*), fellowship (*koinonia*) and service (*diakonia*). They have this peculiarity, that each leads on to the other and is indeed incomplete and incomprehensible apart from the others. The whole Gospel and the whole Church must comprehend all four. This is not a mere matter of words or of theory : its sharpest test and illustration is the issue of church unity. A unity which, it is admitted, is something given already and not an ideal to be attained, finds itself frustrated in the clash of credal definitions, of ecclesiastical organizations and those vested interests of habit, or history, or geography which it is now fashionable to call " non-theological." Nevertheless a way in or through these divisions is being found through new forms of service from one church to another, from one mission group to another.

What we mean can only be made plain by illustration : let us take the most recent. In February of this year the Church of Molucca (in Indonesia) sent a gift to the flood-stricken areas of Western Europe, especially to the Netherlands. Christians suffer with each other and with the world, across the world. What was done from Indonesia was also done by Christians across the world, in the United States, Canada, Australia, Britain, Italy, Switzerland, Sweden, Denmark, France, Belgium, Germany, Portugal, Norway—and the list might go much further.

To take another illustration which may also be significant. The Churches of Germany, which themselves have received much help since the war, have recently been givers as well as receivers. Some of their gifts have gone to Holland and to Greece : that is, from Churches which are predominantly Lutheran to Churches which are Reformed and Orthodox. The gulf which the latter represents has to be experienced to be understood.

Some of this giving is small, some is large : together it makes up a mighty stream. Through the Inter-Church Aid of the World Council of Churches in 1952, in goods and in money, a stream of giving of over three million pounds sterling or 8½ million U.S. dollars flowed from church to church across the world.

Admittedly this stream has two main contributories which overlap : the United States and the Lutheran World Federation are the largest donors. But gifts come from churches in almost every country in the world, to the measure of their ability.

Nor is this stream directed only to Europe : it touches refugees in Hongkong, in the Near East ; it deals with need in Asia and the lands of the younger Churches.

Nor is this stream merely between the churches. Through the Inter-Mission Aid Fund of the International Missionary Council (formerly the Orphaned Missions Fund) it makes possible the continuance of missionary work which might have been strangled in this world of complex currency regulations and inflation.

Here is a measure of Christian unity and witness of which too little is known by Christians or non-Christians. Yet it is not enough in itself to meet the felt need or as a means of expressing a unity in Christ which is God-given. It is not a bribe to bring about unity or understanding, but it may break down some barriers between Christians which have no right to exist.

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Points to Ponder

Doctor Thomas Cochrane writes from his long experience on the subject of principles and policies and makes a plea for spiritual unity. See page 195.

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The splendid work of the Church of Scotland among the fisherfolk round the coasts of Great Britain is described on page 197.

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A Japanese bishop recounts how newspaper evangelism is organized and carried on in his country and some of the results achieved. See page 203.

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How some young people got together in a "work campaign" and resuscitated a church in Surrey is described on page 207.

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In "Changing Africa" the writer describes changes he has seen during the last 35 years and suggests lessons that can be learned in planning and policy. See page 213.

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In asking "Are Missionaries Getting in the Way?" the writer emphasizes that the time has come to let the Africans themselves get on with the job of evangelizing their own countrymen. See page 215.

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Canon Hewitt comments on the newly published book *Missions Under the Cross.* He says we would do well to heed and take heart its reiterated message: "God in Christ is ruling this world." See page 219.

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In "From Indo-China to Peru" Doctor A. C. Snead tells of pioneer work among unevangelized tribes. See page 223.

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In the fourth largest island in the world the Church is moving steadily forward. In the article on page 226 the author describes movements towards church-union. See "Lund and Church-Union in Madagascar," page 226.

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The Christian Home Movement in India, now eleven years old, has taken deep roots. Some of its achievements and plans are described on page 231.

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On page 238 we publish the third and last article in our series: "Where are the China Missionaries?" This article deals with continental missions. See page 238.

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The story of a man who made a remarkable contribution towards establishing an indigenous Christian medical and nursing service in Africa is told on page 241 by Doctor R. H. W. Shepherd.

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"World To-day" gives a bird's-eye view of the world situation.

M. H. H.

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